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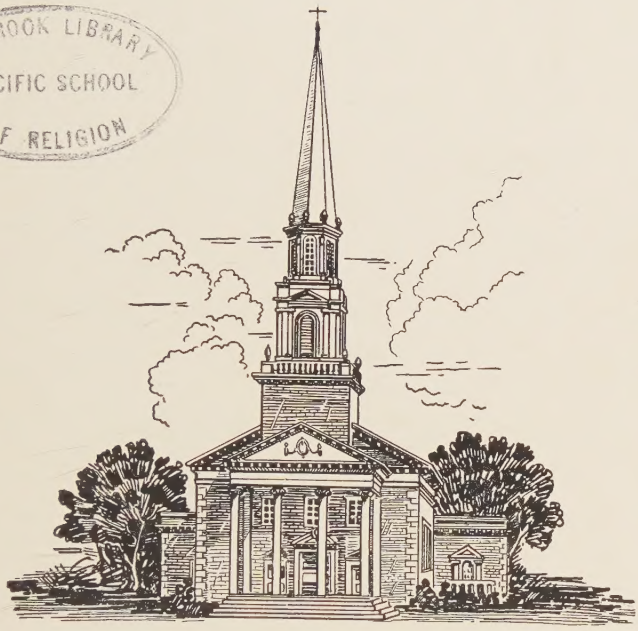

SYMPOSIUM:

Concerning Some Rites of the Christian Church

ALUMNI NEWS

BOOK REVIEWS

WINTER NUMBER: 1956
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THE PERKINS SCHOOL OF THEOLOGY JOURNAL

"Let us unite the two so long divided — knowledge and vital piety." — John Wesley

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PARISH WEEK—MINISTERS' WEEK

AT THIS point of the Seminary year the Seminary Community is looking back toward Parish Week, and looking forward to Ministers' Week. Both of these are significant weeks in the life of the Perkins Community, and deserve special mention in this issue of the JOURNAL.

Parish Week, as many of our constituency already know, grew out of the practice in former years of an all-Seminary emphasis on the local church during Holy Week. For a number of reasons, the major organized effort of the Seminary this year was made during the week of November 14 to 20. This does not mean that Holy Week is being abandoned, for the School will not hold classes during that week and many students who do not have charges and a large part of the faculty will be carrying on work in various churches throughout the area.

Perhaps the most remarkable thing about Parish Week is the almost universal enthusiasm with which it has been evaluated by students, faculty, and local churches. From the point of view of seminary training, it proved to be a valuable element; from the point of view of the local church, in many instances it served as a stimulus to new thought and action. This came about as a result of a wide variety of activities: preaching services, classes on Methodism, training classes for teachers and other church officials, visitation, youth emphases, and the like.

What is almost a by-product, but not quite, occurred in those groups of students with a faculty member who served as counselor who were able to meet daily for evaluation sessions. Out of these daily sessions grew a sense of community which is deeper than that which develops in dormitory or class room, in formal chapel service or combined intellectual pursuit. Indeed, it is hardly too much to say that Parish Week served the function for the Seminary Community that the "protracted meeting" used to do in Methodist churches. It was a real religious emphasis week, in the deepest sense of the word.

But to look forward to Ministers' Week. The program is given on the outside back cover. The speakers scarely need introduction. Dr. Eugene L. Smith might almost be called "Mr. Missionary" of The Methodist Church, since he is the head of the Methodist Board of Missions. Dr. James T. Cleland is Professor of Homiletics at Duke Divinity School. Dr. A. T. Mollegen is Professor of New Testament at the Episcopal Seminary in Alexandria, Virginia. Their subjects are as follows: "Christian Initiative and the Shaping of History," by Dr. Smith; "Homiletical Heresies," by Dr. Cleland; and "The New Testament Speaks to Our Needs," by Dr. Mollegen. A look through the program on the back cover will indicate the interesting sub-topics on which the lecturers will speak.

All, of course, are cordially invited to attend the lectures.

— H. G.

SYMPOSIUM

CONCERNING SOME RITES OF THE CHRISTIAN CHURCH

Introduction

IT IS the conviction of many Methodists today that the cultic practices and rites of the Church are too widely neglected for the health of both the corporate Body and the individual members of that Body, and further that the Church is untrue to its nature when it assumes that such rites are either unimportant or even not quite "Protestant" in nature. The Anabaptists, the "radical" post-Reformation sects, and their modern successors have seemingly won the day in Methodism, which, under Mr. Wesley, began by a union of sacramentalism and evangelicalism which was nothing short of remarkable.

Thus today, the Sacrament of the Lord's Supper is held infrequently and in an abbreviated form, often relegated to the "chapel." Baptism has come to be a source of embarrassment to some; for others, there is a look of understanding of its meaning, and a substitution of infant dedication for infant baptism. The reception of members into the Church is done in a perfunctory manner during the closing minutes of the service, a fact which led someone to say not long ago that it is easier to join a Protestant Church than to board a bus. (You at least must have a ticket to get on the bus!)

In other areas we have gone even further, if that is possible. Funerals are now relegated to the "funeral parlor," with the minister, in some instances, an invited guest of the funeral establishment, who says a few words and then lets the funeral director take over. Weddings are still held sacred by many, but the perfunctory attitude toward pre-martial counseling, the secularization of wedding music, and the encroachment on the Church by "wedding directors" all point to dangers here also.

To the end that thinking may be stimulated by those who must, in the final analysis, be responsible for changing practices —namely, local pastors—the following articles are printed. The writers, except for those who wrote in collaboration, have expressed their own views. They do not all agree with each other, nor with the editor! This is not the point of the Symposium. Rather, it is presented in the hope that it will cause the reader to reexamine his own *faith* and *practice* with respect to some rites of the Christian Church. It is hoped that an entire subsequent issue can be devoted to Holy Communion.

— H. G.

THE CHRISTIAN FUNERAL

By A. W. MARTIN AND JOSEPH D. QUILLIAN, JR.

A CHRISTIAN sacrament or ritualistic service properly is an act of the Church community which accurately expresses the Christian faith in a particular relationship to God. This is true of baptism, marriage, reception of new members and the Holy Communion. It also properly is true of the Christian funeral, though our funeral practices too often belie our faith.

The purpose of this paper is to review briefly the faith that rightfully should inform our funeral practices, to examine some of the specific problems that we face in connection with funerals, and to suggest some ways in which our practices may be brought into accord with our faith.

The Christian Doctrine of Death

The Christian faith concerning eternal life is the setting in which a Christian understands death. Death is a crucial episode in eternal life which embraces life on both sides of death. This is the dimension of extension of eternal life. But this is not all. Eternal life has another dimension. It is the dimension of depth or of meaning. Relationship defines this dimension, and it is relationship with God that is determinative. Both the fact and the meaning of eternal life depend upon God. The Christian does not believe in the immortality of the soul as a self-contained quality. The Christian believes in eternal life as a gift of God vouchsafed to us through Jesus Christ. Whether we live on this side of death or on the other side of death, we are God's. Those who live in Christ in this life and those who live in Christ in the "other life" are sustained alike and together in the one community of God's grace and love.

There is Christian grief in the face of the death of a loved one, and there is unchristain grief. Christian grief acknowledges our missing the familiar presence of one whom we love; it expresses the present bewilderment in having no longer the same dear relationships that we have known with one with whom our lives have become interdependent. But Christian grief is informed by a faith that death is neither the end of the person, nor is it forever the end of our relationship with him. Christian grief relies upon the gentle and firm comfort of God Who reveals His love through our common Saviour. So Christian grief does not despair; neither is it hospitable to self-pity. Unchristian grief encounters death with surprise and rebellion. It may blame God instead of relying upon Him. It sees death as the ultimate destroyer of persons and of meaning.

To the Christian, death is real enough, but it is not the ultimate reality. Death is within eternal life. Christian grief is real, and is not to be denied nor explained away. But Christian grief is never despair, for Christian grief is contained within and is interpreted by Christian hope.

The Purpose of the Christian Funeral

The purpose of the Christian funeral is to allow the community of faith to respond to God in *this* event according to the hopeful faith that is given to us through Jesus Christ, and to interpret anew to those who grieve the meaning, comfort, and joy of the Gospel of the risen Saviour. The death of a Christian is not of private concern alone, but it is the concern of the entire community of faith. So the funeral of a Christian is an occasion for the expression

of the common faith and fellowship of those who live in Christ.

Our prevalent attitudes toward death and our funeral practices frequently oppose what we say we believe. Our embarrassment before the very subject of death, our evasion of the subject with those who are dying, our sympathy without hope, our dramatizing of the corpse, our allowing the evolving of a dominating caste of burial brokers, and the very sequence of the funeral service itself, bespeak weakness in relating practice to faith, if not indeed, an uncertain and irresolute faith itself.

We would propose a thorough-going re-facing of the Christian understanding of the meaning of death, and would suggest several changes in our funeral practices.

Preparing for Death

A pastor should make it possible for people to talk easily with him about death, and especially about their own. There is a healthy way in which death is understood by the Christian as the great adventure that climaxes the earthly life of adventure with God, and that death *with* God is in no wise our enemy. No little confusion exists between death of the soul, which is separation from God, and death of the body, which is our common experience within eternal life.

Sermons on eternal life and on the meaning of death should be preached at times other than at funerals and at Easter. These sermons should have the stalwartness of doctrinal understanding as well as the tenderness of pastoral perception of human concern. Competent books and brochures on these subjects should be made available to the members of the congregation. Each pastor should prepare and distribute annually a locally pertinent sheet of suggestions as to what should be done in the event of a death in the family. This sheet should indicate what will need to be done, and should give the sequence in which persons who can help should be notified. The pastor should be the first. For the sake of Christian people — not for the sake of the pastor — Christian funerals should be firmly reclaimed by the Church.

The Pastor's Relationship to the Family Before the Funeral

The pastor will have been with the family frequently if a long illness has preceded the death. When death occurs, whether after a long illness or suddenly the pastor will go to the family at the first minute possible. He will go with the faith and love of a Christain pastor, and not with a set program of words and acts. The chief importance of a pastor's *first* visit with the family after a death is simply his being there. He may or may not lead the family in a prayer during his first visit; he may or may not talk about funeral arrangements. He must have the poise and consecrated good sense to do what is called for in each situation.

Reassurance in the Christian faith should be the keynote of a pastor's bearing and words in his relationship to a bereaved family. What he says should be emotionally steadying. This is no time for presenting theological arguments, even if statements and questions of members of the family seem to elicit them. Reassurance should be warmly and gently declarative—never argumentative.

When the proper time comes to discuss the arrangements for the funeral service, whether during the first, second or third visit after the death, the pastor should considerately bring the wishes of the family into as close a relationship as possible with what the pastor believes to be the best funeral practices. People who are accustomed to generations-old funeral practices are far more open to suggested changes in funerals than usually is supposed. The pastor should never force his ideas upon the family, but should exercise

"permissive initiative" in the funeral planning. This will mean that the pastor often will have to compromise his preferences with those of the family, but usually *some* progress can be made in each funeral toward better practices if the pastor acts with considerateness and competence.

On the day of the funeral service, the pastor normally should call at the home and be with the family for a few minutes. This visit should be neither lengthy nor hurried. It often is the right time to have a prayer with the family, so that they may find strength and support in their Christian faith as a family. Also this visit should relate the family immediately to the pastor so that when they see him at the funeral in a few hours their immediate response may be of calm confidence in a Christian friend and pastor who officiates in the service.

The Pastor's Relationship to the Funeral Director

No area of every-day life has witnessed greater changes over the past fifty years than in the customs connected with the burial of the dead. In pioneer days, kindly disposed neighbors handled everything — from laying out the body to opening and closing the grave. Today, the professional funeral director undertakes to relieve the bereaved family of practically all responsibility connected with the burial of a loved one. He offers a service that includes everything from preparing the body for the most advantageous display during a public funeral service to providing the means of spiritual comfort to those who mourn.

That this situation is open to abuse is fairly obvious. The rising cost of funerals has aroused much criticism. In his anxiety to make good on what may be called a "package funeral," the funeral director is tempted to assume responsibility for *all* arrangements, including not only the selection of a minister to conduct the service, but specific directions to him concerning the nature and length of the service.

Since the minister and the funeral director enjoy an extremely privileged relationship with the family of the deceased, it seems quite obvious that both should be expected to make a sincere effort to understand and work harmoniously with the other. To that end, we offer the following suggestions:

1. The pastor, working through his local ministerial association, should do everything in his power to arrange joint meetings between the ministers and funeral directors of the community for the purpose of discussing the problems in burying the dead and ministering to the bereaved that are common to both professions. Ministers may discover that most funeral directors are sincerely concerned about the *quality,* as well as the quantity of their service. These discussions may well lead to a program of education whereby the people of the community are helped to understand better the services of both the minister and the funeral director in establishing funeral practices that are more nearly Christian.

2. The individual pastor, regardless of what may be done on a community-wide scale through his ministerial association, should seek to establish a friendly cooperative relationship with each funeral director in his community. He should take time to talk over with them the various problems of relationship as the two of them, working together, seek to minister to the bereaved. Further, the pastor should offer his services freely to the funeral director in such areas as providing ministerial leadership for burying strangers and the unchurched. In turn, the pastor should request the director's active cooperation in terms of consultation with him *before* arrangements are made for families of the minister's congregation. The pastor should insist firmly and tactfully on the principle

that a proper division of responsibility between the two places the pastor in full and complete charge of any religion service conducted in connection with the burial of the dead.

It is the experience of many that this friendly, cooperative attitude toward the funeral director may set the stage for *his* cooperation in what appears to be a major responsibility of the minister; namely, leadership in changing the *mores* of the community in favor of more nearly Christian practices in the burial of the dead. Ministers should not forget that funeral directors are human beings, and that many of the changes that *should be made* in modern funeral practices will probably result in reduced business for him. It is a part of the minister's responsibility, therefore, to help the funeral director meet constructively these problems of change.

The Pastor's Relationship to the Cost of Funerals

The reader's first reaction may be that the pastor has little or no responsibility at this point, other than expressing a sincere lack of interest in a personal fee. That this problem is worthy of the minister's attention is made clear by a remark which a seriously-ill parishioner once made: "I mustn't die," he said, "my family can't afford to bury me." On another occasion, an over-zealous funeral director in the community sold a widow with four dependent children a nine-hundred-dollar-funeral, when her sole resources consisted of a one thousand dollar insurance policy.

Mere condemnation of waste and extravagance in connection with burying the dead is both ineffective and in poor taste. Instead, the pastor should lead the way in a carefully planned, long-range program of education that points toward the burial of our dead in such manner as to represent truly the Christian doctrine of the future life, and at the same time keep the financial outlay within the bounds of reason.

Since people are going to try to pay for what they *think* the community will approve, our most effective approach to this problem is from the direction of *influencing what people think a funeral should cost.* Three suggestions are offered:

1. Encourage the use of already existing facilities — the church — for all funeral services, thereby removing some of the pressure on the funeral director for building an expensive funeral chapel. Incidentally these chapels when built, must be paid for by the same customers that build the churches. No really sound reason can be advanced for maintaining these separate physical facilities for use in conducting funeral services.

2. Plan and conduct funeral services as simple, dignified worship services, thereby suggesting the inappropiateness of expensive displays either in the casket or funeral flowers.

3. Encourage advance planning and preparation for the expenses of burial. If the family knows that father had planned and provided for a simple, inexpensive funeral, it is likely to allow this arrangement to stand when the crisis comes. It is the emotionally upset and illy prepared family that is likely to be stampeded into ordering a funeral beyond their financial means.

In this connection, the average church might very wisely and appropriately provide in its annual program a short course of instruction, especially for husbands and wives, in the overall problems of preparing a family for the management of its affairs in the event of death to one of their number.

This discussion would not be complete without a brief reference to the problem of ministerial fees for conducting funeral services. Despite the fact that there appears to be a growing trend in the direction of giving the minister a fee for for

this service, it is our opinion that this trend should be discouraged. No pastor who is deeply concerned with rendering the greatest possible service to the bereaved wants a price tag on his services to them. It is best, therefore, to consider the holding of funeral services as a part of the minister's pastoral responsibility to the community — responsibility that is compensated for through his regular salary as a minister. Churches should provide an expense allowance for all necessary travel of their pastor, including funerals.

In spite of all efforts to educate the people concerning the pastor's relationship to funerals, some will insist on giving him a fee. What should he do with it? The principles outlined in this discussion offer no alternative — the interests of the bereaved, the minister himself, the church, and the Kingdom are served best when the pastor directs all fees that may come to him for this type of service into some worthy cause, from which he receives no direct financial benefits.

The Pastor's Relationship to Other Ministers

Space does not allow even the listing of the heartaches and misunderstandings that grow out of unchristian practices in the relationships of ministers to one another in the matter of funerals. We offer two suggestions for improving these relationships:

1. Approach the planning and leadership of funeral services on the assumption that it is primarily a worship service — not an occasion for eulogies by friends of the deceased. Since the pastor of the family of the deceased is the logical person for leadership in this service, there is no real need for bringing in other ministers.

Since most of this unfortunate involvement centers in the pastor's relationship to previously-held pastorates, all pastors should discourage their friends in former parishes from inviting them back for funeral services. The practice of returning to previously-held parishes for funeral services is not only a waste of time, but a serious hindrance to the effectiveness of the current pastor.

2. In no instance should a minister enter another man's parish for the performance of any ministerial service for members of that parish without a direct invitation from the pastor himself, and only then as that pastor's assistant. Ministerial leadership in a funeral service is provided by the church that ordains and appoints the minister to the post of pastor; it is not, therefore, a function to be performed without due consideration of the rights and responsibilities of other ministers. Failure at this point on the part of any minister hurts not only the persons directly involved but tends to bring reproach upon the Church as a whole, and thereby weakens its efforts to serve the bereaved. The wise pastor refers all requests for his ministerial services to members of other parishes to the pastors of those parishes. In so doing, he earns not only the respect and affection of his brother pastors, but he contributes something to a better understanding of the Church's total ministry to its constituency.

The Funeral Service

Christians believe that our being in physical body is a gift from God. But the body is not the final fact about a man. Life other than in this bodily form also is a gift of God. Therefore the funeral service reverently returns the body to its place with the elements, and celebrates the risen life of the Christian in Christ. The sequence of the funeral service should move from the reverent disposition of the body to the triumphant celebration of the risen man in the Risen Christ.

In a few churches this type of funeral service already is in practice.

1. The body lies in state in the church

for an appropriate period. The length of time may vary according to circumstances.

2. The immediate family, close friends, and others who wish to be there, go to the cemetery for the committal service, the casket having been brought there from the church by the funeral director and pall bearers. We favor the use of the traditional committal service which has dignified brevity, and which squarely faces the returning of the body to the elements.

3. The family, close friends, members of the church, and others then meet at the church for a service of memory that expresses confident faith in the resurrection. It is a service of the celebration of the Christian faith in eternal life, and thankfulness for the life and faith of the one who has been born into the other dimension of eternal life through the death of the physical body.

The reading of the scriptures, the affirmation of faith, congregational hymns of non-sentimental nature, prayers, and a sermon are appropriate. If solos are used they should be selected with care to avoid both triviality and morbidity. Reference in the sermon to the person who has died should be simple and without extravagance. Such reference should occur naturally in the sermon, rather than being a standard eulogy which precedes the sermon. The whole service should be brief, probably not exceeding forty minutes.

An order of worship for a funeral service might be as follows:

Prelude (stately and stalwart; neither doleful nor rollicking.

Sentences (Such as appear in the Order for the Burial of the Dead in *The Book of Worship*)

The Invocation (Several of the Eastertide Collects in *The Book of Worship* would serve admirably as invocations at funerals.)

Hymn (Numerous hymns are appropriate. They should not be so-called "funeral hymns." The sections in *The Methodist Hymnal* entitled "Adoration," "Atonement," "Consecration," "Eternal Life," "God," "Grace," "Jesus Christ," "Joy," "Love," "Loyalty," "Trust," and "Worship" all provide hymns that are desirable as funeral hymns. One of the writers of this paper has requested "Amazing Grace" and "How Firm a Foundation" for his funeral.)

The Apostles' Creed (A different affirmation of faith may be used if preferred.)

The Lesson from the Holy Scriptures (Several pertinent passages must be read. They need not be *only* passages that commonly are associated with funerals. The pastor will be alert to find appropriate readings in addition to those included in the Order for the Burial of the Dead.)

The Sermon.

Hymn.

Benediction.

Postlude.

At the conclusion of the service, the pastor may simply retire to his study, may remain at the chancel for any final word with the family, may walk to the car with the principal mourner, may be at the door to speak to people as they leave, or may do a combination of these things. The local and specific situation will indicate what is the proper thing to do.

It is clear, of course that the suggested change in the sequence of the funeral service will at first seem strange to many people. Only as this new sequence is seen as more nearly expressive of our Christian faith will the people accept it. It should not be forced upon them. And surely no minister can advocate this suggested sequence unless he clearly and unreservedly would prefer it for his own funeral. If the minister does wholeheartedly prefer this kind of service for himself, he can say so in sermons at other times than at funerals, as well as in funeral counseling. He should not *attack* the traditional sequence in the process of advocating the new one. His

adovocacy should be entirely constructive and positive, and always informed by considerateness for his people.

The Relationship of the Pastor to the Family after the Funeral

The pastor usually should visit the family briefly during the evening of the day that the funeral has taken place. A prayer of thanksgiving relating the family to God's sustaining grace for the on-going of their daily lives is the major reason for this visit. The pastor then should keep in touch with the family more closely than usual during the next two or three weeks. Also, he might encourage other members of the congregation who have responded to God as Christians in the experience of death to visit the family during the days following the funeral. Thus the entire community of faith may minister to their own in terms of living affirmation of hope in Jesus Christ beyond death, even as now.

A Postscript

Christians always are involved in the dual activity of trying to understand the meaning of the Gospel for their day, and of responding to God in both ritualistic and "free" services of worship. In both theology and worship there is the problem of relating present understanding and appreciation to the historic forms in which both Christian thought and worship have found expression. Also, there always is the problem of relating the forms of worship to the present understanding of the Gospel. At times, the historic forms of worship more nearly preserve the heart of the Gospel while the contemporary theology is erroneously partial or distorted. At other times, the forms of worship and the embodied content lag well behind the contemporary theological insight. The latter seems to be the case in our day in connection with the funeral. We now need more effective theological expression of the Christian understanding of eternal life, more meaningful forms of worship in relationship to death and eternal life, and a terminology which more accurately describes the real meaning of the rite of burial and resurrection. It is hoped that the readers of this article will participate in spoken and written conversations toward a clear expression of our faith and a form of service which embodies that faith.

THE CHRISTIAN WEDDING

By George C. Baker, Jr. and Charles H. Johnson

"LOVE AND marriage" have gone together since men and women first started going together, it may be assumed. At least we know that here we are dealing with facts and factors without which there would be no civilization and no human beings. Mating and marriage are basic. A Christian view of marriage seeks therefore to interpret this basic act of union in terms of its deepest meaning.

When a minister faces a couple who have sought his services, and he calls to their attention that marriage is a most important step in human life, and therefore is "not to be entered into unadvisedly, but reverently, discreetly, and in the fear of God," he expresses a deep concern of the entire Christian faith community. In sealing the contract with the injunction and ajuration that "those whom God hath joined together, let not man put asunder" the minister speaks the view of the entire Church that marriage is ordained of God and is meant to be a permanent union

of one man and one woman till death parts them.

God purposed mating and multiplying (Genesis 1:27-28) and throughout our Judaic-Christian tradition the institution of marriage has been considered "an honorable estate, instituted of God." Jesus highlighted its beauty and significance with His presence at the wedding feast in Cana of Galilee. So today the minister must convince all participants and congregation that two individuals never take so important a step, they never enter a relationship so significant and determinative, they never establish "ties more tender," and never assume "vows more sacred" than in marriage. "The will of your heavenly Father" must be woven into the fabric of this new relationship to make secure the covenant, permanent the joys, and peaceful the home. Only thus can we have any assurance that children will have the opportunity to grow into persons able to assume their roles as responsible citizens of a free society. In the face of appalling breakdown in family life in our country this concern of Church and community alike must find expression through the minister. His concern is with the family of God as He meant it to be, husband and wife firmly united in the bonds of mutual love and devotion, which "alone will avail as the foundation of a happy and enduring home," calculated to assure to children the sense of security and the greatest possible opportunity for Christian growth and maturity.

However, it must be recognized that a Christian home does not come by sheer accident. It is, to be sure, something to be hoped for, but it is also something to be worked for. The Christian enters marriage on a "till death us do part" commitment. It is a "forsaking all other" allegiance. Fidelity, loyalty, and permanency are prerequisite thoughts for consideration of Christian marriage. No temporary infatuation will do when things get worse, not better, conditions are poorer rather than richer, and when sickness shadows health. It is then that comforting, keeping, cherishing, and loving in the unselfish Christ-filled spirit, that "inward and spiritual grace," must and will hold the union indissolubly together.

The Christian must face this fact of uniting, in full knowledge that the idea of marriage is no magic to translate ordinary human beings into saints or even into extraordinary people. Christian love isn't blind. It is just big. It *sees* the other's faults, abilities, beliefs, background, attractions, short-comings, and compatibilities. If, in the light of all the facts, it is the part of wisdom, it is the drive of love, it is the counsel of the majority of loved-ones and interested friends, and most importantly, the leading of the will of God, then with eyes open, hearts warm, and minds committed they undertake the venture of building a successful marriage. They know many adjustments will be necessary. They will have to "climb into love" in ways and experiences that no "falling in love," which is simply the first rung of the upward climb, could ever accomplish.

Premarital Counseling

Recognizing these facts about the whole situation in which the administration of the wedding vows is couched, the minister, as consultant to a couple seeking the Church's blessings upon their union, must assume responsibility for guiding every couple to a recognization of the responsibilities here involved. In this relationship, the minister helps to discover with the couple whether or not this is a proper union being proposed: whether or not he could, with a clear sense of his duty and calling, administer the vows and invoke the blessing of the Church. They, in turn, discover for themselves whether or not it is a *sac-*

ramental service they are really prepared to participate in, or if their real desire is for a civil ceremony, or if wisdom dictates, call the whole thing off. To serve as God's agent through the Church in arriving at such necessary and important self-awareness as is possible in the few counseling periods which he may rightly ask of any couple seeking his services, would seem to be a primary role of the minister who takes seriously his responsibilities in this relationship.

Many ministers who sense the importance of entering into a closer relationship with the couples they marry, ask for two or more sessions with them prior to the rehearsal and the Service. The first of such sessions, even with couples he has known for some time, offers opportunity to come to an awareness of the basic issues at stake in the step being proposed. Because of his broader experience in dealing with many couples in a similar situation, and because of his ministerial relationship to homes already established, the minister can raise questions and issues which will have real significance for the first time to most couples seeking his guidance. Since it is they who have come seeking his services, the minister need have no fear in stating the purposes for the periods of consultation requested as a part of this important relationship. However, he needs to move along in a manner that does not make his concern appear as one of sheer curiosity or snoopiness, but instead, as genuine desire to be helpful in the most honest way.

They talk first about things which can be discussed without hesitation. Many such details are simply matters which involve the records of both the Church and the state, and for the conducting of a proper rehearsal. Questions in these areas the couple *expect* to be asked, though they may not be familiar with many questions which are actually here included. Some of the questions will raise issues concerning their plans, many of which the couple have simply never before considered. Accepted by the couple as necessary aspects of their planning, these often provide good leads to indicate the advisability and real need for additional counseling sessions. They can help to establish a relationship that is genuinely helpful and thus make the couple more ready to work with the minister, once they are convinced of his genuine concern for their welfare.

Assume the minister is having his first interview with a couple who has asked him to marry them. Here are some of the likely questions they will need to discuss:

1. WHERE IS THE WEDDING TO BE HELD?

It may be in the minister's office or study, in the bride's home or the home of a relative or friend, perhaps in a garden or yard if a summertime wedding, or in the chapel or Sanctuary of a church.

2. WHO ARE THE ATTENDANTS?

Will there be a maid of honor (or matron of honor) and a best man, the father or another man to "give the bride away," bridesmaids, groomsmen, ushers, a ring bearer, a flower girl? Will the parent or parents of both bride and groom be present?

3. WHAT ABOUT THE SETTING OF THE SERVICE?

Will there be flowers, candles, kneeling cushion, aisle runner, and other decorations? Who is the florist? This is a sacred service, not a "show" or "display" of decorations or finery either in the setting or for the "guys and dolls." Just because someone sold a dress to the bride or some flowers and candles for the ceremony does not mean that he takes over the wedding or the rehearsal. It is a Service of the Church. The "consultants" and "directors" may assist and suggest, but the minister is in charge.

4. WHAT ABOUT THE MUSIC?

Who is to play the piano or organ? What music is best and what is unsuitable both for instrument and voice? The "Lord's Prayer" when sung should precede the Service and not replace its use as a spoken part of the Service, a point at which the entire Congregation should participate verbally. The minister states some principles to guide in making such decisions.

5. WHAT ABOUT PICTURE-TAKING AND RECORDINGS?

Pictures can be made after the Service. The participants needed may repeat any part of the Service for pictures. Sometimes, after the Service is over, a picture made as the couple comes down the aisle toward the exit is permissible. Nothing should be allowed, however, to intrude on the sacredness and solemnity of the Service of worship. Tape-recordings can be made with no one being aware of the mechanical operations involved.

These, and other matters of detail provide an important focus of discussion during the first counseling session; with some items being left unanswered, to be the *entree* for further periods, if desired by the couple and/or the minister. As the first counseling session moves beyond these details, the minister will find opportunity for expressing concern to have the couple make just as careful preparation for their mental and physical readiness for the wedding, honeymoon, and the homelife to follow, as they quite willingly have made for the details of the Service. He may wish to suggest, or give to them, literature which they can read together, and from which questions may well arise which can be discussed at other counseling sessions. One of these sessions may very properly be held in the parsonage in order that the couple have the experience of meeting the minister in his home with his family.

The content of these counseling sessions may cover a wide scoop of subjects ranging from sexual compatibility and financial responsibilities to issues of personal faith and procedures for establishing a Christian home. All in all, the approaches used by the minister are aimed at discovering with a couple whether or not they have faced realistically the major factors involved in making a marriage successful, and offering his help and guidance in these matters, both now and later. Here a couple is helped to face their differences in emotional makeup and temperament, in taste, and even in opinion upon very basic issues. The facing of such facts fosters the kind of understanding that makes possible the adjustments necessary for successful marriage, perhaps even finding in these same differences in human personality and thinking, avenues for enhancing the relationship and making it more interesting and rewarding.

Further, counseling of this sort is aimed at helping a couple face up to what might later be impossible breaches in their relationship. For any minister realizes the heartbreak that results in homes in which the fundamental breach in relationship is born of two people having standards of value that are really worlds apart. The minister, the couple, and even society as a whole, have real concern to know with some measure of certainty, whether or not it is the will of God that any given man and woman should be joined together in holy matrimony. The consequences of poor judgment in this regard are reaped by both society and the couple, and the judgment involved must be ascertained before the couple even rehearses for the Service which is to symbolize their union in marriage.

The Rehearsal

What then is the function of the rehearsal? It should be sufficiently structured to acquaint everyone with the entire Serv-

ice and the expectations regarding their participation in it. This to the end that all may be *free* to worship in the beauty of holiness, rather than being scared stiff for fear of doing the wrong thing in the presence of the critical one who has come just to gape. If the rehearsal is casual or frivolous the minister loses the opportunity of making the Service as significant and worshipful as it should be.

By bringing every participant in the Service first of all into the exact spot where he or she will stand in the wedding, the minister can then explain the procedures of the Service, including such things as the position of the bride's father between the bride and the groom so that he may truly represent the family which "gives this woman to be married to this man." The minister can explain the several parts of the Service to the entire wedding party as they "walk through" the rehearsal, indicating such details as the handling of the bride's ring by the best man, and the groom's ring by the maid-of-honor, and the kneeling of the couple for the prayer, if a kneeling cushion is to be used.

After the entire Service is summarily "walked through," the wedding party forms the recessional just as they will do in the wedding and they all march out. Then each person is ready to assume his proper place for the beginning of the wedding, and to go through the entire rehearsal from the beginning to the end, starting with the lighting of the candles, the proper seating of the mothers, the special music, the wedding processional, and the taking of the vows.

The Wedding

In administering the Service, the minister may wish to conduct from memory, but even so he holds the Ritual in his hand. He will look at the proper persons as the Service and its meaning indicate. His voice will be clearly understood throughout by all who have come as witnesses, but he will speak more intimately to the couple when the words are addressed to them chiefly. He will read unhurriedly and meaningfully. The prayer should be prayed and not "read." Some couples prefer to memorize their vows and responses. Some even adapt the basic Service to their particular and peculiar experiences and desires, but most couples will do well to find the fullness of meaning in the long-used and traditional phrases of the Service as given in the Ritual. The gift of a Church marriage certificate with the names of the participants signed into the one actually used in the Service is often made by the minister.

Many ministers make sure that no alcoholic beverages will be used either at the rehearsal dinner or the wedding reception, else they will not agree to administer the vows. Some will dodge this issue by not attending these affairs. Others will attend but "take nothing" and "say nothing." This is a time when one's witness can be made against the possible deleterious effects of "drinking" not only on the wedding night or the honeymoon but on the whole marriage and home relationship. Encourage the use of church facilities for receptions and you extend the ministries of the Church and, at the same time, you bear witness against undersirable practices.

That the marriage be in complete accord with the Christian spirit, principles, and practices is tremendously important for the couple. It is the minister's responsibility to see that this is realized. The family is not only a sociological unit, or an economic unit, it is a religious unit.

The Minister and the New Family

If marriage has been in the faith relationship of the Church, then it would seem that a relationship has been affirmed which must be sustained through the offices of the Church and its ministry. There will be ample need for the services of a

minister after the wedding if his contact with a couple has been good and his guidance helpful. Many marriages go on the rocks because of sheer trifles, rather than some serious sin on the part of either person. The family budget and other such disciplines offer likely areas for difficulties to develop. These and many other concerns call for the support which only the Church can adequately provide; namely, spiritual sustenance that keeps members of a home reaching out in affectionate participation in the shared experiences of life.

There are the great moments of joy, like the birth of children, as well as moments of deep sorrow, which make possible the continued services of the minister as a kind of "spiritual physician," helping "those whom God hath joined together" to come to see their lives through the eyes of faith in Him. The minister stands constantly besides these who have *become one* at the altar of faith, to remind them that God is able in any situation to uphold those who trust in Him. Through the continued witness of the Church and its ministry homes so established can come to the confidence that God is forever with them and is sufficient to their every need.

BAPTISM IN THE CHRISTIAN CHURCH

By Robert W. Goodloe

WHEN Jesus was about to ascend upon high he said to those about him, "Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and lo I am with you even unto the end of the ages." Upon an earlier occasion, when the Twelve had received from his hands the elements of the Lord's Supper he had urged them: "Do this in remembrance of me." During all the centuries since that day no group other than the Christian Church has ever taken as its responsibility the fulfilling this commission of the Lord. If ever one receives Baptism, if souls craving the privilege of the Holy Communion have that blessing, it is always at the service of the Church .

In the words of a ritual long familiar to Methodists, the minister would say to persons asking membership in the Church, "You seek the fellowship of the people of God to assist you in working out your salvation." That is the reason men desire their names on its rolls. Their hearts have been touched by the graciousness of God; they are challenged by the ideals set by the Master; and of their own strength alone the way seems hazardous indeed. Of honest and rightful conviction, they are aware of need for the means of grace which the Church alone is able to supply. Once membership vows have been assumed, to the congregation the minister exhorts: "I commend to your love and care this person whom we this day recognize as a member of the Church of Jesus Christ. Do all in your power to increase his faith, confirm his hope, and make him perfect in love." The Church, then, has these two functions (1) to preach the gospel, (2) to assist believers in working out their salvation.

Now Baptism is a part of this ceremony of "joining" the Church. Concerning the days of old it was said: "And there were added unto them daily those who were being saved." Thus from the beginning "being saved" and "joining the Church" have been linked in proper if not even in causal relation. Surely it is possible for one to give God all his heart, and to en-

deavor with all his soul to live a righteous and sober life, and still not be a member of the Church; but surely also it has been the experience of the centuries that the very great proportion of all who ever have "kept the faith" have found help to "finish the course" in association with brethren of like mind. In the realm of military action no individual today would shoulder his musket and march away alone to his country's defence. The Scripture announces principle applicable in this endeavor: "One may chase a thousand, but two can put ten thousand to flight." Next to the giving to God all one's heart, what more important thing is ever done in the continuation of one's salvation than joining the Church!

Every worthy organization has ceremony for admitting persons into membership. Those who have found value in its fellowship want to impress upon new ones the solemnity of the vows being taken and to assure them of the genuine blessings ahead for the faithful. To that end every part of the ceremony of initiation has been selected; and in the measure in which any agency has fulfilled its hope, that institution has come to be one of appreciation and sanctity. Upon this solid foundation Baptism stands as the door to membership in the Christian Church—exceedingly small, yet worthy groups, such as the Quakers only being exception. A number of factors combine to constitute Christian Baptism, such as belief in Jesus Christ, confession of past sin, and firm resolve to live a godly life. But that which is present among all these groups in use of the ceremony of Baptism is "joining" the Church.

The Mode of Baptism

It is all but universal among churches that as condition required for baptism, the candidate must have believed on Jesus Christ, repented of his sins, and received from God the forgiveness for all his wrong doings. Among the many denominations in America probably no one has been more consistent and persistent at that point than have the Southern Baptists. In keeping forward that sure and sound condition for church membership, Baptists have contributed to the strength of all Churches in our land, and as one may verily believe, to the protection of all denominations against the lowering of worth-while standards and the maintaining of high and demanding ideals for those who would bear the name of the Lord Jesus Christ.

Now when these genuinely Scriptural conditions have been combined: faith, repentance, forgiveness, a desire to walk in the way of the Lord, and a desire to join his brethren in promoting the Kingdom of God in the world, what mode of Baptism, it may be asked, may most clearly symbolize or represent these realities, and may impress upon the one being baptized and those who observe, the really serious undertaking here involved? In the second Christian Sacrament, when Jesus desired to help his disciples to make their own the real meaning of his coming death, he spoke to them about the breaking of his body and the shedding of his blood; and to impress upon their minds the reality of that experience, he took bread and broke it and gave to each, and a cup of wine and asked each of the Twelve to drink of it. And when he had finished he said unto them, "This do in remembrance of me."

If by eating a bit of bread and drinking the wine men may be reminded of the death of their Lord, what use of water may represent to them faith and repentance and forgiveness and joining the Church? The Apostle Paul endeavored to make clear to his readers these saving experiences, and impress upon them their possible new relation to the Lord Jesus, by holding before them the symbol of death, burial, and resurrection, as shown by Baptism. And so he spoke of being "buried" by Baptism into

Christ. As the Lord Jesus was dead, buried, and was raised again, he wrote, just so must the believer become dead to his past of sin, and rise to newness of life. Surely that is an effective symbol of the repentant sinner's turning away from his past, taking up the new life of godliness and truth, and of uniting with the Church. Surely also, in relation to the use of water in Baptism, the Apostle in this symbol must have had in mind immersion as the mode normal to this figure. And in so writing how consistent was he also with the account given in the Gospels as the writers there tell of Jesus as coming to John who was preaching at Jordan, and asked to be baptized. And concerning the use of water there described, the records say that they went down into the water. And when Jesus had been baptized, and they had come up out of the water, the Spirit came upon the Master in the form of a dove, and a voice from heaven declared: "This is my beloved Son." Surely John must have immersed Jesus. There are too many passages in the New Testament similar to these for Methodists today to believe other than that immersion is a Scriptural mode of Baptism.

But just as Jesus employed different symbols to represent a single great truth, so also in the New Testament there is record of pouring and sprinkling used by the writers there to set forth the experience of faith and repentance and forgiveness and of coming into the membership of the Christian fold. We have account of this same Paul, on his way to persecute Christians, apprehended so powerfully by a light from above that he fell to the ground. Blindness overshadowed his eyes, so that friends had to lead him into the city. After three days the Spirit directed Ananias to go and lay his hands upon Paul and to expound to him the things of God. And as Ananias reasoned with Paul concerning righteousness and judgment and things to come, scales as it were fell from his eyes, and we are told that as he believed, Paul stood up and was baptized. Nothing is given in the record of any pool in that house, no mention is made of the quanity of water employed or how it was applied; but when under this circumstances the account tells us that Paul stood and was baptized, surely it seems just as natural that the mode used there was pouring or sprinkling, as also when it says that John and Jesus went down into the water, it is reasonable that the mode there was immersion.

A similar experience is that of Peter and Pentecost. Jesus had said to those who witnessed his ascension, "Tarry ye in Jerusalem until the Holy Spirit shall come upon you." When they had followed that injunction, and the word of the Lord was fulfilled, Peter stood up and preached the never-to-be-forgotten sermon at Pentecost. In talking with the multitude concerning this gift of the Holy Spirit there conferred upon them, and manifested by each one's speaking in his own tongue, Peter explained what they had seen and felt as a fulfillment of prophecy. "This is that which was spoken of by the prophet Joel," he reminded them, "And in that day I will pour out my Spirit upon all flesh. . ." Repent, and believe, and be baptized, Peter said unto them; and three thousand were baptized.

There that day in the lives of three thousand persons was the same experience as that symbolized by Paul under the figure, "buried in baptism"—repentance, faith, forgiveness. And the Pentecostal account speaks of their "being added to the Church." Too many accounts like this appear in the New Testament for one not to believe that under the Acts of the Apostles and the Letters of Paul Baptism was as generally performed by affusion as by immersion. The "mode" does not seem to have been to them a matter of conscience, hardly of consciousness; what did concern them greatly was

that through repentance and faith in the Lord Jesus they might be filled with the Spirit and go forth to lives of usefulness in the Lord's service. And as Jesus lifted up the man broken and weak of body and sent him forth in strength and rejoicing, just so when the hearts of sinners had been celansed of their misdoings, the characteristic New Testament injunction is: "Arise and be baptized." According to the Scripture accounts sometimes the mode employed was immersion, sometimes it was pouring or sprinkling; but always hearts were intent upon that which was symbolized thereby, the taking away of guilt, the turning to the Lord, the entry of such saved ones into the fellowship of the brethren. No spiritual reality is represented by one mode that is not always and equally present under another. These persons who had taken on the Lord Jesus were now enlisting in his cause, and through this body "which is his Church," the word spoken by the Master is being carried even to the uttermost parts of the earth. Baptists and Methodists and Presbyterians and every group, given wholly to the work of their Lord, bear the fruits of the Spirit and have found his promise true; to be with you, even to the end of the ages!

The Baptism of Infants

And when the child Jesus was eight days old they brought him to the temple that according to the custom of the people of Jehovah he might be dedicated to God. That act is representative of the highest of parental devotion, present in all ages and among all peoples who have looked up to the Divinity in adoring gratitude. This child which thou hast given to us, the devout have always found it normal to say, we dedicate to thee and to thy service. And so according to exhortations of the Scripture the child Jesus was started out in the way in which he should go, and through the years of childhood grew up under the teaching and example of his parents, and when "he was old," as is promised in Holy Writ, he did not depart from it! That is exactly what Methodism holds before parents and congregation in the baptism of Infants.

The teaching and the customs of Christianity have been understood in many different ways as the Church moved out from its Palestinian inheritance into the Greek and Roman world, came to be the religion of the barbarians, sustained the faithful under the feudal conception of the Middle Ages, were adjusted to the rising consciousness of beauty and truth distinctive of the Renaissance and the Reformation, and now tend to mould and express what is noble in the modern world. A notable development of Christian understanding, promoted while Jewish ideals were being made at home among the Roman peoples, from the first through the fifth centuries, is that represented by the religious experience of Augustine, in which man came to be thought of as having inherited from Adam what is called Original Sin. To that great saint and the faithful of his day, it was believed that every child comes into the world totally corrupt and sinful, with nothing of the "image of God" in his being. Believing with the earnest in all generations that God is merciful and sufficient for man's needs, when the just of the ancient world thought of infants as lost and helpless, how natural that they should conceive of Baptism as God's agency for relief of these little ones, and so there came and remained until the days of the modern world belief in what we now call "baptismal regeneration." The Holy Spirit is in the waters of Baptism, the priesthood taught and obedient ones sanctioned, and so just as by transubstantiation in the Lord's Supper the bread becomes flesh and wine the blood of the crucified Jesus, and those who received are made immortal in their souls; so exactly for fifteen hundred years a Catholic world as-

sumed that in Baptism the inherited sinfulness of the new-born child is washed away. Such a conviction has not been without its fruits, as the endless line of saints and martyrs continues to testify!

Just as the passing of Christian teaching from Hebrew and the New Testament environment out into the Roman world led to so modified interpretation of the Gospel as to make at home the conception of transubstantiation in the Lord's Supper and baptismal regeneration in the Sacrament of initiation, likewise emphasis upon the doctrine of Justification by Faith and the common life experience of the modern world have led followers of Jesus to drop off the magic of baptismal regeneration and the Catholic sense of the miraculous in the Holy Communion. In later centuries still, among practically all Protestant denominations in America, the critical study of the Scriptures has restored something of the teaching of Jesus concerning the high standing and value which he gave to the individual in religious experience, in society, and in the state; and so we have ceased to think of the new-born child as corrupt in nature and wicked before the eyes of God. We believe that the Heavenly Father has planted deep in every normal child a capacity which, as that one grows, may be exercised in love for God and man, or in rebellion and sinfulness.

Why, then, do Methodists baptize infants? Not as was believed by earnest Christians of the Middle Ages, to wash away their inherited sin. We hold that the qualities of virtue and vice cannot be inherited; that they come into being only as a conscious person knowingly and willing keeps or violates God's law. But seeing that as the divinely implanted faculty of conscience comes to recognize the difference between right and wrong, between love and selfishness, the growing child will need wholesome teaching and example from those about him; we "dedicate this child to the Lord" in the hope that parents and associates may resolve to live before him as "becometh the gospel."

Holding as our 13th Article of Religion teaches, that a Church is a body of believers among whom the pure Word of God is preached and the Sacraments duly administered, and seeing that an infant is not yet capable of exercising such belief, Methodists do not by baptisizing children make them members of the Church. In baptizing infants Methodists have before them the Scriptural injunction: "Train up a child in the way in which he should go." Jesus said to those about him, "I have given you an example." That's what we want parents to do for their children. The ritual phrases it, in the address to the parents: " . . . that in every way, by precept and example, you shall seek to lead him into the love of God and the service of our Lord Jesus Christ." And then as condition of administering the rite, and calling down blessing upon them all, the minister asks of the parents: "Do you solemnly promise to fulfill these duties so far as in you lies, the Lord being your helper?" The closing sentence of the ceremony in address to the Almightly is " . . . so guide and uphold the parents of this child, that, by loving care, wise counsel, and holy example they may lead him into that life of faith whose strength is righteousness and whose fruit is everlasting joy and peace."

THE SERVICE FOR RECEPTION OF MEMBERS INTO THE CHURCH

By DOUGLAS JACKSON

IN THE *Discipline of The Methodist Church* we find adequate instruction concerning the requirements for admission into the Church. Also, we find stated forms to be used for the purpose of receiving members into the Church. It might be anticipated that the clear words of the *Discipline* would find expression in uniform practice and precept. Uniformity, however, in either practice or precept is rarely found in The Methodist Church; certainly it is not found in our services for reception of members into the Church.

Some divergences can be traced to different traditions within Methodism. Other deviations have no such noble origin, but are the results of whim or caprice. Casual variations arising from individual tastes should be eschewed. Forms should be related to meaning in all instances.

Basic Meaning in the Order for Reception of Members into the Church

Some of the private amendments to the service for reception of members arise from an uncommon view of the meaning of church membership. There are those within Methodism who regard church members as sanctimonious if not saintly. The occasional attempts to multiply the requirements for church membership point toward such concept of church membership. The fact is that the Church is composed of ordinary people with the faults and shortcomings of ordinary people. The Church can properly exclude only the impenitent.

In the order for the reception of members, the new member reasserts his penitence, confesses his Savior, professes his faith, and assumes his responsibilities to the Church. In turn, the members of the Church are charged to love and care for the new members. The basic meaning of the service is that the confession of Jesus Christ as Savior has introduced the believer into holy community in which love and care are extended as readily as a handshake.

The order for the reception of members also calls attention to the holy functions of the Church. The Church is pictured as the only agency through which certain means of grace may be found. The Church is of God, and it is He who blesses our worship, maintains our fellowship and discipline, edifies the believers, and converts the world. Through the Church we receive the ministry of his word and ordinances. As the order for reception of members makes reference to all of these functions of the Church we are reminded of the grace of God. The importance of God's work in and through the Church is called to the attention of all members—not just the new members.

Issues Arising from the Order for Reception of Members into the Church

Careful consideration of the order for reception of members raises certain issues: What prepartion should be made prior to the reception of members? Should the full form of the order be used? When should alternative prescribed orders (Pars. 1913, 1915, 1916) be used? Where in the overall order of worship should the reception of members occur? What importance should be given to the reception of members in relation to the other parts of the order of worship? How frequently should members be received into the Church? None of these issues has been decided for us by the authorities of the Church.

The order for reception of members clearly states that the new members have learned the nature and privileges of the holy fellowship and have been instructed in the teachings and aims of The Methodist Church. (It is not clear whether "learn-

ed" and "been instructed in" are used as synonyms.) Such a statement obviously imposes a duty upon the minister; he is responsible for the training and preparation of the candidate for membership.

Some ministers do not realize their failure to prepare the candidate for membership in the Church. This lack of realization often arises from the abridging of the order for reception of members. With some ministers the order is abridged to include only the vows. The statements concerning preparation are omitted and unnoticed.

There is little reason at any time for refusal to use the full form of the order for reception of members. The entire form is relatively short. Every part is vital. Any truncation destroys the unity and meaning of the service.

Alternative forms are not to be used just for the sake of brevity. Each of alternative forms for the reception of members fills a certain specialized need. The order for receiving persons as preparatory members is designed to stress the importance of instructing candidates for church membership in the nature of the Church and duties of church membership. Ordinaily this order is used for young people who later are received into full membership upon completion of the course of training. Ordinarily another of the alternative orders is used for the reception of these young people into full membership—the order for receiving children and youth into the church. Other alternative forms are used for receiving members by transfer or on reaffirmation of faith or in affiliate membership. Each of these alternative forms is particularly fitted to the needs of one special group of new members; the charges and vows are consistent with the normal experiences of the specified group.

Sometimes leaders refuse to use alternate forms because it would entail the use of two or more forms in succession in a given worship service. The repetitive elements probably would not enhance the worship of the congregation. Blackwood in *The Fine Art of Public Worship* suggests that it is advantageous to use alternate forms, but to keep each ceremony separate. Much can be said to recommend the setting aside of a special day for the reception of young people into church membership—e. g., Palm Sunday.

Most of the Methodist churches in this region receive members into the Church following the invitation to Christian discipleship, near the conclusion of the order of worship. In other parts of the nation the reception of members generally occurs before the delivery of the sermon. The differences are more deep-seated than just the position of the rite within the order of worship. The reception which follow the invitation to Christian discipleship frequently arise from unexpected presentations. Ministers ask worshippers to present themselves for admission into the Church in the same manner as they extend the invitation to Christian discipleship. Anyone professing Christian faith is expected to join the Church immediately. On the other hand, the receptions which occur previous to the delivery of the sermon are usually planned. The reception of members is not a weekly affair, but is a monthly or quarterly observance. Training classes for adult members can be administered much more easily when the reception of members does not occur on every Sunday.

It is agreed by most ministers and churchmen that the reception of members is an important element in the order of worship. All congregations rejoice in participating in the reception of new members. The community grows and becomes stronger through this element in the order of worship. But, very frequently the reception of members into the church does not receive the degree of importance which we all agree it deserves. Why? The answers vary with the individual practices of the offending churches.

No clear word can be given as to the frequency with which members should be received into the Church. Good cases are

made for weekly and occasional receptions. (All of us wish to receive as many members as possible.) The weekly receptions usually are associated with a tradition of revivalism while the occasional receptions are associated with an emphasis upon the educational functions of the Church. Just as one can not settle for Methodism the question as to the frequency with which the sacrament of the Lord's Supper should be observed, neither can one settle the frequency with which we receive members into the Church.

Principles Governing the Use of the Order for Reception of Members into the Church

As indicated above, different answers may be given for the issues which arise from the use of the order for reception of members into the Church. All of the answers given, however, should conform to certain basic principles governing the use of the prescribed rite. The service for the reception of members should be (1) meaningful, (2) orderly, (3) consistent, (4) unhurried, and (5) memorable.

The use of any element in the order of worship can be justified only from the point of its relevance to the worshipper. Irrelevant materials have no place in the service. The entire form for the reception of members into the Church must speak to the worshippers. A cold or routine reading of the ritual, however, may obscure the meaning of the service. The words must come alive as they speak of the nature of the Church and its fellowship.

The meaning is only partially obtained upon occasion because the form has been abbreviated. Mr. Wesley desired that we be orderly in the use of regularly prescribed forms for worship: "Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongeth, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked. . ." These words we have preserved in the Articles of Religion, but have often forgotten in practice.

Obviously the service should be orderly in the sense that the housekeeping functions of the church should never be allowed to interfere with the forms of worship. Secretaries should not be prominent in the securing of signatures and the obtaining of information as the order for reception of members is observed. Other unseemly occurrences should also be anticipated and prevented.

The reception of members into the Church should be a consistent part of the entire worship service. The elements of the worship service are properly related to one another. No discordant note should be introduced in the rite for the reception of members. The reception must never appear to be an appendage or an afterthought tacked on the service at the last moment.

No part of the order of worship should receive slack or haphazard performance. Every element of the service is sufficiently important as to prevent hurried observance. Many a congregation, however, hurries through the order for the reception of members into the Church. The preacher spends himself in his sermon and hurries through the rite hastily to conclude the service. Individuals in the congregation wonder if the roast will burn before they can get home and turn off the stove. Their service runs overtime because the reception of members is unplanned. Proper observance of the service cannot occur without adequate time.

Many an aged person remembers clearly the service in which he joined the Church. The memory becomes an important factor in the religious life of the person. Every member received into the Church should have a service which can be memorable to him.

The value of proper observance of the form for reception of members into the Church extends far beyond the service itself.

ALUMNI NEWS

H. NEILL MCFARLAND, *Editor*

ALUMNI LUNCHEON

The annual ALUMNI LUNCHEON will be held during Minister's Week on Wednesday, February 8, at 12:15 noon in the Ballroom of the new Umphrey Lee Student Center adjacent to McFarlin Auditorium. Tickets, priced at $1.25, may be purchased in advance by writing to the Dean's office, or in the foyer of McFarlin Auditorium through Tuesday noon of Ministers' Week, The program is being planned by President Ethan Dodgen.

FUND CAMPAIGN NEWS

As this issue of the JOURNAL went to press, the office of the SMU Alumni Association reported that a total of $1,790.25 had been contributed by Perkins alumni to the 1955 Alumni Sustentation Fund. Have you sent in your contribution yet? A more complete report, including a breakdown of contributions into the three designated categories, will be made at the Alumni Luncheon during Ministers' Week.

ALUMNI NOTES

1928. *Leslie W. Seymour,* superintendent of the Cisco District of the Central Texas Conference recently participated in a United Nations seminar in New York. With him were two other alums from the same district: *Joe Patterson* (1920) of Olney and *Bruce Weaver* (1947) of Ranger.

1929. *J. Daniel Barron,* superintendent of the Wichita Falls District of the North Texas Conference, writes a regular column, entitled "The Broadcaster," in the weekly *Texas Christian Advocate.*

1930. *Philip Walker* has achieved widespread recognition through his address "Hounds and Men" which he has delivered more than 125 times to many different types of groups. Early in the fall he gave the address before Kiwanis clubs in several major cities on his vacation itinerary to Niagara Falls and Canada. Mr. Walker is superintendent of the Sherman-McKinney District in the North Texas Conference.

1931. Grace Church, Dallas, where *Frank Dent* is pastor, recently observed its fiftieth anniversary. The occasion was marked by extensive renovations in the church and the purchase of a new parsonage.

1933. *James Edmund Kirby,* superintendent of the Pampa District of the Northwest Texas Conference, was recently the

speaker for the annual religious emphasis week at McMurry College, Abilene, where he served formerly as vice-president. Dr. Kirby's son, James, Jr., is now a Perkins student.

1934. First Church, Garland, Texas, broke ground on November 27 for a second educational unit, necessitated by an average Sunday School attendance of 700. The pastor of this enterprising church is *Henry Mood.* . . . Lakewood Church, Dallas, where *Boyd DeVore* is pastor, ended its first thirty years of service by planning to meet the increasing challenges of rapidly-growing Dallas. The church has purchased three sites adjoining their present property.

1943. A recent visitor to the campus was *Bob Evans,* since last June the pastor of First Church, Gainesville, Texas. Bob holds the Th. D. degree from Iliff.

1944. *J. B. Holt* of Manila, Philippines, is partly responsible for the sending of three Filipino young people to Texas for further study. They are Ruth Ocera and Samuel Quisol at Southwestern University, Georgetown, and Philip del Rosario at Perkins. J. B. calls these students the "exhibit A's" of our Philippine work. . . During the fall semester, *James N. Swafford,* chaplain of the Methodist Hospital in Dallas, joined with Mr. Robert Elliott of the seminary faculty in supervising a clinical workshop in pastoral care in the hospital setting.

1945. *Addison Cutter* is busily engaged in organizing the new North Haven church in a rapidly-growing residential area north of Dallas.

1948. *C. Wayne Banks,* minister of education at Travis Park Church, San Antonio, Texas, was a member of the executive committee for the eleventh National Methodist Conference on Christian Education, held in Cincinnati, Ohio, November 8-13. . . *James M. Cooper,* formerly the associate pastor of the Austin Avenue Church, Waco, Texas, has been appointed pastor of the newly-constituted Cogdell Memorial Church in the same city. . . Dean of the annual regional leadership training conference of the Methodist Student Movement held this year at Mt. Sequoyah, Arkansas was *Norton E. Wey,* MSM Director at Oklahoma City University.

1949. Each week day at 6:45 a.m., *Richard R. Smith,* pastor of First Church, Eastland, Texas, conducts a fifteen minute devotional program on local Radio Station KERC. . . *Charles E. Lutrick* is Executive Secretary of the Board of Education of the Northwest Texas Conference with headquarters in Lubbock. . . Ground was broken on November 27 for the sanctuary of the Irwindell Church, Dallas, where *John Dvorak* is pastor. . . A son, Stanley Franklin, was born on November 9, 1955, to the Reverend and Mrs. *Charles V. Denman* of Walnut Hill Methodist Church, Dallas.

1951. *Harold J. Miller* has resigned his Missouri pastorate to accept appointment as Field Representative for the Inter-Church Temperance Movement of Colorado. . . *Charles A. Moorer* reports that he is busy but happy in his new work in the Cairo-Boelus-Ebenezer charge where he was assigned at the last session of the Nebraska Conference. He and his wife (Ruth Justice, A&S, 1952) now have two children, a boy and a girl.

1952. *Russell Shaffer* has just moved into the South Carolina Conference to become the Associate at Trinity Church, Charleston, thus strengthening a staff already headed by a Perkins ex, *J. Sherwood Davis* (1945). . . Chaplain and Mrs. *Dempsey G. Salter* have announced the arrival of Cary Ann, their first child, born on August 24. Chaplain Salter, recently promoted to the rank of Lieutenant, USN, serves aboard the USS Currituck (AV-7), a seaplane tender operating out of Norfolk, Virginia.

. . . From Yale, Michigan, comes the report that *Zina Braden Bennett, Jr.,* is serving three churches, each in a growing community. He was recently elected secretary of the Port Huron District Ministerial Association. . . . *Meredith R. Groves* is minister of visitation, First Church, Boise, Idaho. Recently the church received the 1000th member to join since he began this work. The congregation also just completed a fund campaign in which $1,140,000.00 was pledged for a new church. Dr. Herbert E. Richards is the pastor in charge. . . . Among our alumni farthest from home is *Finis B. Jeffery,* busily engaged in evangelistic work in the two districts that occupy the "no-man's land" along the 38th parallel in Korea. Finis reports that many of the church workers of this area have no overcoats. If you have an extra coat, perhaps you would like to send it to Finis at the Methodist Mission, P. O. Box 164, Kwanghwa Moon, Seoul, Korea. . . . Out in Los Angeles, California, *J. Bond Johnson* has been assigned the task of organizing the new La Tijera Methodist Church. He reports that a very favorable site for the church has been purchased in a heavily populated area where there is as yet no other major Protestant denomination. It's booming situation in the Southern California Arizonia Conference, but, says Bond, "We sure would welcome a few more Perkins exes to offset this Boston influence."

1953. While based in Korea, *Chaplain Karl L. Swain,* a member of the Central Texas Conference, had opportunity to observe the program and effects of Methodist missions. He reports surprise and pleasure at the progress that is being made there with such limited means. . . South of the border, *Eduardo Guerra* is serving as pastor of the Congregational Church of Guadalajara, Mexico, a three-point charge in a city of 450,000 people. His wife, who has the Master of Sacred Music degree from Union Seminary, is the Minister of music in these churches. Eduardo reports that, while he has adequate building space, his great lack is suitable furnishings.

1954. *Gennette Copley* became Mrs. Edward M. Martin on September 17 in a service held in Everett, Washington.. The newly-weds are at home at 3722 "F" Street, Brermerton, Washington. . . *Alvis M. Coleman* organized the St. Andrew's church in Groves, Texas, on April 1, 1954. The congregation is now engaged in building a fellowship hall, the first permanent unit in a five-unit plan. Alvis is the first president at the new Groves Ministerial Association.

1955. 1st Lt. *Charles Edward Dennis,* immediately after his graduation, went to San Antonio for special training for the Air Force Chaplaincy. In October he was assigned to duty at the Wright-Patterson Air Force Base, Dayton, Ohio. . . . On a fair day in October, the Reverend and Mrs. *James S. Manning* took off from their work at First Church, Wichita Falls, Texas, in order to visit the seminary and display their fine baby boy, James, Jr., born July 23, 1955. . . *Robert M. Pitzer* is associate minister of First Church, Victoria, Texas, where *Wood Patrick* (1924) is the pastor in charge. . . *Warren N. Razak* is one of nine Americans enrolled this year at the University of Geneva as part of the Ecumenical Institute of the World Council of Churches. The total group is composed of thirty-three graduate students from thirteen countries. . . A recent visitor on the campus was 1st Lt. *Calvin Roetzel,* who is now serving as a chaplain at the Beale Air Force in California. . . For three years the chaplain of Texas Wesleyan College, Fort Worth, *Lamar Smith* is now associate pastor of First Church, Fort Worth, with special responsibility for evangelism and young adult work. . . . *Wesley M. Stevens* is continuing his studies in the Graduate Department of Philosophy at Columbia University in New York City.

BOOK REVIEWS

FRED D. GEALY, *Editor*

WHAT'S IT ALL ABOUT?

By Robert E. Goodrich, Jr. New York: Revell, 1955. 189 *pp.* $2.50.

An essential basis for good preaching is the preacher's steady relationship to God revealed through Jesus Christ and to the people to whom he preaches. Sometimes a preacher is clear-headed and whole-hearted in his commitment to God, but is not close to his people. These sermons are written by a man who gives every evidence of being consistent in both relationships.

There are seventeen sermons in this volume. The title-sermon doubles as a preface, defining religion as being "about the God who gives significance to the most insignificant life . . . about God who sustains values . . . about the God who is not 'out there' but 'down here,' not 'up there' but 'in here' . . . about the loneliness of life in all its forms, introducing us to a companionship which is eternal, restoring a relationship which puts us 'back' in the game again." The other sixteen sermons deal with living involvements of faith and circumstance that people face, which have their effective solution through living religion. Most of the sermon titles, such as "Pride," "Money," "Little Things," "Hunger," and "Tears," accurately reflect the subject matter. The sermon entitled "The Gospel" might more appropriately be called "The Gospel of One Step at a Time;" the one entitled "Heaven" might be "The Meaning of Meekness," and "The Church" might be "Let's be Honest about Going to Church," or "The Importance of Church Attendance." The briefer titles may be the result of the publisher's effort to get greater uniformity, but the briefer titles of some of the sermons are misleading as to the actual content.

These sermons have three outstanding characteristics:

First, faithfulness to the Gospel. There is no easy self-help religious sentimentality here, and no Saviourless moralism.

Second, simplicity of language and clarity of structure. Without any condescension, these sermons are simple and lively in wording, and the structure permits one to stay with the message every step of the way.

Third, interpretative, fresh, and effective illustrations. Dr. Goodrich has a genius for choosing illustrations that say exactly what he wants them to say, and no more. There are no distracting side-thoughts resulting from the illustrations. Each sermon has six or more illustrations. I had heard only three of them before.

This book of sermons is an example of high quality preaching of the highly illustrative type. This is the kind of preaching that must be first-hand if it is to be authentic. Such preaching cannot be imitated by borrowing style and illustrations from these sermons. It can be imitated only by having the same concern and the same determining relationships as those of the man who preached them.

Joseph D. Quillian, Jr.

THE GREAT INVITATION AND OTHER SERMONS

By Emil Brunner. Translated by Harold Knight. Philadelphia: The Westminster Press, 1955. 188 *pp.* $3.00.

This is a book of great sermons. This opinion is subjective in that I agree substantially with the theological point of view which Dr. Brunner expresses in these sermons, and such agreement always confirms to me the high quality of the other man's ideas. My enthusiastically favorable opinion of these twenty-two sermons does have objective basis, however. The criteria of historical pertinence, individual applicability, clear expositon of the Scriptures, meaningful presentation of doctrines, and effective explanation of the theology involved,

mark these sermons as exceptionally strong ones. All five of these elements are contained in nearly every one of the sermons. Such a full-scale approach to dealing with great subjects, combined with a superb descriptive ability, makes for great preaching.

Those who are familiar with Emil Brunner's thought will be pleased to read his theology in confessional rather than his disputatious form. This kind of presentation makes this volume a valuable companion to a full-scale study of Brunner's systematic writings. Also, a careful, critical, responsive study of these sermons will provide a vigorous theological and methodological review for the pulpit preacher. Every sermon deals with issues that involve men in a vital way. These sermons are as pertinent to our day as they are deep-rooted in the Christian Gospel. While Dr. Brunner deals with one after another of the great Christian doctrines, he is more concerned with relating men to the living God than he is with setting forth correct and orthodox beliefs. In fact, he obviously feels that the congregation to whom he is preaching is in danger of mistaking orthodox beliefs and practices for the Christian life. His emphasis is on God's grace and man's response in faith which effect the realization of God's purpose in transformed human lives. Consequently, Methodists frequently will be inclined to say, "This is real Methodist preaching!"

Clear statement, striking analogies, fresh and original illustrations, and "seeing-feling" description are characteristic of these sermons. Nearly all of the sermons close with appeals for personal decision, though I am inclined to feel that the introductions of the sermons generally are more effective than the conclusions. Also, I find the structures of the sermons to be rather obscure. Brunner is intent on the content, which is good; but the feeling remains that the structures might be clearer and stronger without detracting from the content.

In my opinion, this book of sermons easily will be among the score of best volumes of this nature produced in this theological generation.

Joseph D. Quillian, Jr.

THE TELEVISION—RADIO AUDIENCE AND RELIGION

By Everett C. Parker, David W. Barry, and Dallas W. Smythe. New York: Harper Brothers, 1955. 464 *pp.* $6.00.

This book is a study of the television and radio listening habits of the citizens of New Haven, Connecticut. Liston Pope, Dean of Yale Divinity School, was chairman of the Administrative Committee which conducted the study. He calls this the "first comprehensive, objective picture of the impact of religious radio and television programs on the people of an American community." An analysis such as this has been long overdue.

The study is divided into five parts. Part I is a study of the city of New Haven; Part II gives the views of religious broadcasters; Part III describes the television-radio audience in New Haven; Part IV contains depth studies of individuals; Part V suggests a strategy for religious broadcasting.

This book contains some striking information. For example the saturation viewers in New Haven were 1.4 per cent of the sample television watchers. That is, 1.4 per cent of the people interviewed turned on their sets when they got up in the morning and did not turn them off until they went to bed at night. The most popular radio program of any type was The Catholic Hour, and the most popular religious television program was Bishop Fulton Sheen's program. His audience was larger than the next six religious television programs combined. Three out of five households watch or listen to some religious program with regularity.

Of the 3,559 households sampled in New Haven, 1,879 were Catholic and 1,032 were Protestant. This accounts in part for the popularity of the Catholic offerings, but only in part. There are five Catholic religious programs produced and eleven Protestant programs. The two Catholic programs are the only ones which make any showing in competition with commercial programs. Bishop Sheen's television program ranks number six in popularity with all programs, and the Catholic Hour led the parade in competition with all radio programs. The answer to this popularity must

lie in part at least, in the content and production of the programs rather than in the religious affiliation of the audience.

A revealing conclusion in regard to ministers' attitudes toward mass media is stated: ". . . the clergy of New Haven were less exposed to the mass media than perhaps any other professional group, were inclined to discount the influence of the media in their parishoners' lives, and in general were ready to continue to minister as though these media did not exist. If this is a true reflection of their position, it follows a pattern not without precedent in the history of the church. The reputation of the church for conservatism is in part derived from a history of resisting change by refusing to acknowledge its appearance. Television . . . cannot be ignored by the churches; it might, however, be used." Judging from other studies made, this conclusion appears to be a typical one in regard to ministers' attitudes.

Protestant ministers who are interested in communicating the Gospel by means of mass media seem to hold the idea that "the Protestant answer to Sheen," is a dynamic, eloquent, Protestant orator. These authors do not agree with this idea; they believe, rather, that church leaders must make a study of the fundamental revolution in communications which has come about in the past sixty years, and through research and experimentation be able to make an intelligent religious appeal in a variety of ways.

The chief importance of this study appears to this reviewer to consist in the fact that an objective picture of one *city's* religious TV and radio listening audience has been portrayed. Those who conducted the study do not claim that the city studied was a typical city, so we accept the conditions and draw conclusions therefrom.

The weakness of the study, if any kind of broad conclusions are to be drawn in regard to the influence of mass media and religion, is that the stronghold of religious broadcasting is in the rural areas of our country, not in the city.

The completion of this study was a monumental job and all who are responsible are to be congratulated. It is to be hoped that the next step will be for some one to accept the almost impossible task of studying certain rural areas of our nation where religion on the air is really big business.

Thomas H. Marsh.

THE SANE SOCIETY

By Erich Fromm. New York: Rinehart, 1955. 370 *pp.* $5.00.

No voice in contempoary psychanalysis speaks more significantly to the theologian and pastor than that of Erich Fromm. The mood and form in which he asks his questions about the meaning of human existence is so close to that of the theologian that he simply cannot be ignored as irrelevant. And in spite of his professed "humanistic" faith and a theory of man he calls "humanistic psychoanalysis," he cannot be dismissed with the standard cliches about the inadequacy of humanism. For here is no sentimental optimism about man but a passionate and profound concern with man's sickness and his healing. And this concern drives Fromm to search for the truly basic orders or "laws" of man's existence, that which he can betray only at the cost of becoming sick. In contrast to Freud, who found these in the biological drives of sex and aggression, Fromm argues that they stem from the unique conditions of *human* existence, from man's need, as it were, to answer the question: "Who am I?" He describes these laws as the need for *relatedness,* for *transcendence,* for a *sense of identity,* and for a *frame of orientation and devotion.* If these needs are not met creatively, they will of necessity be met in destructive ways, for which the clinical term is neurosis.

I think that the analogous religious terms for this creative-destructive polarity are faith and sin, and that the analogy is by no means a far-fetched one. Fromm is allergic to conventional religious terminology, but surely he is wrestling with and trying to describe here that encounter with that ultimate order of things which the religious man calls the encounter with God. Rollo May has wisely said: "It is as futile to argue whether Fromm is atheistic as it has been for three centuries to debate whether the

"God-intoxicated" Spinoza was an atheist. I would call Fromm a theistic humanist; he always speaks with a deep conviction of the ground of meaning in human life, and this is more a proof of essential religious belief than theoretical dogma."

In the present book Fromm takes up the collective dimensions of this sickness. A society which impedes its members' creative response to those basic human needs is a sick society, and this is the charge which Fromm levels, with trenchant analysis and documentation, at the Western world. One hears in his words echoes of the Old Testament prophet, uttering in love the terrible words which shake and shatter. No more penetrating diagnosis of our sickness have I seen, and if his prescription for cure, for achieving the sane society, with which he closes the book, is somewhat less convincing, this is still my nomination for the book of the year.

Robert E. Elliott.

RELIGION IN CRISIS AND CUSTOM, A SOCIOLOGICAL AND PSYCHOLOGICAL STUDY

By Anton T. Boisen. New York: Harpers, 1955. *xv* + 271 *pp.* $4.00.

Anton Boisen, now chaplain emeritus at Elgin State Hospital in Illinois, is the father of the clinical pastoral training movement and one of the most important and original contributors to the psychology of religion in our time. In the beginning years of his own ministry he passed through a psychotic breakdown and recovery which set him on the trail of inquiry into religious meanings in mental illness, the fruit of which has been a lifetime of creative work and insight which the rest of us have, in a way, been a long time in catching up with. More than twenty-five years ago he took the first group of theological students into a mental hospital for the purpose of learning. His first book, *The Exploration of the Inner World,* has been recently reprinted and is only now beginning to have its deserved impact.

According to Boisen, an experience of acute personal crisis may be understood as the experience of the dislocation and collapse of the structures of meaning which have supported the person's life. This can be seen in the crisis experience called "religious," in men like Bunyon, Fox, St. Paul, but also in schizophrenic patients in the hospital. The significant question is whether the person in crisis can move toward perception of meaning and order at some deeper and more adequate level, or whether he is only able to retreat into some evasive pattern. Thus the psychotic crisis can be spoken of as a religious crisis, in which the ultimate foundations are shaken, and it can issue either creatively or destructively, depending on what new insights the person can forge out of it.

The present book extends this discussion of religion in personal crisis and deals also with the meaning of social crisis, with the impact of such events as war and economic dislocation on religious and social groups. He has studied perceptively the life of certain Pentecostal groups and the socio-psychological function of religious groups in a small town. Groups too can be driven back to a desperate search for meaning and foundation and in crisis can either break over into new insight and vitality or fail in the attempt and retreat to defensive rigidity.

This is a most important thesis and Boisen has applied it to wide areas of human experience with a wisdom and competence born of his own long experience with people in crisis.

Robert E. Elliott.

BIBLICAL RELIGION AND THE SEARCH FOR ULTIMATE REALITY

By Paul Tillich. Chicago: The University of Chicago Press, 1955. 85 *pp.* $2.25.

Here is a little book that many of Tillich's readers have been hoping he would write. *Biblical Religion and the Search for Ultimate Reality* is concerned with the relation between biblical religion (revelation) and philosophical inquiry (reason). Tillich, of course, has been writing on this subject in one context or another for years. But the position he has represented has seemed to many to raise questions as urgent as those

it has been concerned to answer. Tillich has apparently been aware of this reaction, and so in this present work he attacks the problem head-on, himself raising the kind of questions that have caused uneasiness, and, most will feel, pointing up the difficulties with remarkable clarity and admirable courage.

Is it possible to "combine" the biblical faith that is concerned with the God who speaks, who encounters us as *persons,* with the ultimate reference of the philosophical quest, even though that reference be the creative ground of existence the philosopher unhestitatingly designates as God, and toward which he directs an earnest piety? It is possible, to bring the issue quite close to home, for the believing Christian to take with utter seriousness both the statement that "the Word became flesh and dwelt among us," and, also from the Prologue of the Fourth Gospel, that "he (the Word) was in the beginning with God, and all things were made through him, and without him was not anything made"? In the first alternatives in both questions we have to do with the God who acts, who acts toward us in terms of our existence as persons. In the second alternatives we have to do with the God of creation, with the Reality whereby all things come to be, or, as the metaphysician would put it, with *Being* itself. Do both of these perspectives and responses have a place in the concerns of the committed Christian? Or, to put it another way, is it possible for a Christian long to persist in both of these perspectives and responses? Will not the latter, in fact, dissolve the former, the impersonal Logos of universal Being swallow "the Logos who became flesh, that is, historical reality, in the personal life of an individual self"?

Such is the problem with which Tillich deals in this scintillating, fast-moving little volume. And, of course, it is not difficult to predict beforehand where Tillich will align himself on this important issue. Whatever the dangers involved—and this volume makes it quite clear that Tillich himself is aware of the dangers—he is of the firm conviction that the dual perspective and response is not only possible but is inescapable for anyone who probes deeply into either theological or philosophical issues. Nor does Tillich feel that the relationship is simply one of philosphy helping theology to elaborate the broader implications of its own affirmation (of revelation), nor again of theology giving philosophy a mooring and depth it otherwise lacks. Rather, the two orientations, when taken with great seriousness and earnestness, inevitably involve one another in the crucial questions asked and in the urgencies of the human estate that prompt such questions. So completely is Tillich persuaded at this point that he is prepared to say that "no theologian should be taken seriously as a theologian, even if he is a great Christian and a great scholar, if his work shows that he does not take philosophy seriously." And it seems quite clear that he is of the same mind with respect to the philosopher who does not penetrate to the existential depths that bring him to the level of concern that actuates the biblical theologian.

We cannot deal with the elaboration of his thesis here. We can however, and do, recommend this work to all who feel the urgency of the problem of Christian apologetics. One may or may not be satisfied with Tillich's treatment of some aspects of the problem, but few will fail in appreciation of the clarity with which the issue is conceived, or of the profound insight brought to bear upon some of its most crucial aspects. Moreover, the book fairly sparkles with fresh and vigorous interpretations of a variety of aspects of Christian thought and experience as they fall within the orbit of the general theme informing the work as a whole. This alone makes for exciting reading, and, of course, it contributes immeasurably to the statement and defense of the basic thesis itself.

Herndon Wagers.

THE CONFLICT OF RELIGIONS
By Philip H. Ashby. New York: Charles Scribner's Sons, 1955. *xiii* + 225 *pp.* $3.50.

This is as sound a book as any that has been written concerning the major religions of the world. It is not the most copious or

complete; it is rather concise and selective —yet everything essential seems to have been said. It is not the most scholarly: there is not a footnote in the book—yet it reveals an insight that goes far beyond erudition. It is, in brief, just the book that needed to be written for the intelligent, awakened people of our time who want to know something of the scope of the religious diversity in the world—who want to know where their own religion stands amid this welter of religious forms and what the fact of religious diversity portends for the future of the world.

This is a study of conflict involving the four major religions of the world, Christianity and Islam in the West and Hinduism and Buddhism in the East. Initially each of these is briefly and separtely analyzed according to three categories of dynamic tension: (1) the encounter with the present, (2) the internal tensions, and (3) the variety of thought. The scope of the analysis then is expanded to consider the conflict between religions. In this endeavor the author shuns the comparative method, by which significant differences may be glossed over, and simply asks four basic questions of each religion: What is their distinctive view of religious knowledge, the divine, man and human fulfillment? In the answers to these question the fundamental differences between the religions become clearly apparent.

Is there then no validity to the hope, held jointly by people of many different persuasions, that religion will save the world? Must the healing power of religion be nullified by continued conflict? The author attempts to deal with these matters realistically, first through an exposition of various theories of reconciliation as propounded by both East and West, and then through envisioning an attainable relationship that lies beyond conflict. Wisely the author does not forecast the resolution of conflict, but he names the issues, describes both their difficulty and their urgency, and sounds a challenge that can not be ignored. "The leading religions are confronted today by a choice of co-operation in a spirit of freedom and understanding, or of continued conflict in an atmosphere of suspicion and fear. The future of both religion and mankind depends upon the choice they shall make."

Phillip Ashby, who was a visiting professor at Perkins in the summer of 1953, is a member of the faculty of Princeton University. Recently he was the recipient of a scholarship for study abroad in India, Ceylon, and Oxford. It is to be hoped that this, his first major publication, will be followed by others growing out of his broadened experiences. Here is a man of real insight and abundant literary gifts.

H. Neill McFarland.

THE JEWISH SECT OF QUMRAN AND THE ESSENES

By A. Dupont-Sommer. New York and Dallas: The Macmillan Company, 1955. *xii* + 195 *pp.* $2.50.

It is yet too early to give a safe estimate of the significance of the Dead Sea scrolls for Biblical study. In addition to the spectacular finds of 1947 other caves in the vicinity of Wadi Qumran (hence the technical name, Qumran scrolls) have been explored with interesting results. The contents of cave number four—hence Qumran IV—though almost completely fragmentary in nature and still not fully appraised, promise to divulge material equal in value to that of the first cave which gave us the book of Isaiah, a commentary on Habakkuk, and several very important sectarian (Essene) documents. If the proposed dating of these scrolls is correct it is safe to say that they constitute the most significant discovery in the history of Biblical manuscripts. The date of 200 B. C. to A. D. 70 is now generally accepted, with many scholars preferring the earlier part of this period. It is only fair to state, however, that a few scholars still maintain that these finds are of a much later date and thus of little significance. For example, Professor Zeitlin of Dropsie College is the most vociferous in the attack upon these manuscripts and, while he is very much in the minority, it is well to consider his views; vid., "The Propaganda of the Hebrew Scrolls and the Falsification of History,"

Jewish Quarterly Review, vol. XLVI (1955). pp. 1-39 and 116-180.

Any serious student of the Bible will want to keep in touch with the work on these manuscripts as their contents come to light. There is already an extensive literature on the subject. For a popular and fascinating account there is *The Scrolls of the Dead Sea* (1955) by Edmund Wilson. We have also a recent book from the pen of an Old Testament professor of standing and one who has been closely connected with the discovery and publication of these manuscripts, *The Dead Sea Scrolls,* by Millar Burrows. See also a series of articles by Dr. Frank Cross in the *Christian Century* for August 3, 10, 17 and 24 (1955). The entire September issue of the *Journal of Biblical Literature* is devoted to this subject. Some of the contents of these scrolls have been published in the original Hebrew; e.g., *The Dead Sea Scrolls of the St. Mark's Monastary,* by Burrows, vols. I and II, contains the Isaiah MS, the commentary on Habakkuk and the Manual of Discipline (Essenes). This Manual of Discipline has been translated into French, German and English (the latter by Brownlee).

These remarks have been made to indicate some preliminary material which should be read in connection with the book here under review. Professor Dupont-Sommer's book is highly significant but, since it deals with one phase of the Dead Sea scroll material and one which promises to be controversial, the reader will do well to acquaint himself with this more general material.

Although the full influence of these finds upon Biblical study cannot yet be determined with certainty it seems evident, on the basis of materials published thus far, that we are given greater confidence in the Massoretic text rather than less. The dating of certain Old Testament writings will have to be reconsidered, with some material receiving earlier dates than was previously thought possible. Perhaps the most significant element of these documents is the light which they throw upon pre-Christian Jewish sects and hence upon the beginnings of Christianty and upon rabbinic studies. One may predict a *guerre des savants* in this area of even greater magnitude than that which has been waged over the date of these scrolls.

It is at this point that the book under review comes into the picture. Professor Dupont-Sommer of the Sorbonne is a highly qualified Semitics scholar and has taken a leading part in the study and interpretation of the Dead Sea scrolls (Among other works see his previous book, *The Dead Sea Scrolls,* 1952). The volume under review is the English translation of his *Nouveaux Apercus sur les manuscrits de la Mer Morte* (1955) with a postscript written in February 1954, giving a review of recent excavations in the Qumran area.

Most scholars agree that the community to whom these scrolls belonged, and about whom the sectarian documents deal, was that of the Essenes. With this as a starting point Professor Dupont-Sommer proceeds to describe the nature of this mystic-ascetic community and to set forth its teachings and practices. He bases his conclusions upon archaeological discoveries of the monastary at Qumran, the so-called *Manual of Discipline* from the recent cave finds, and other documents previously known, especially the Damascus Document (from the famous Cairo Genizah and also called the *Zadokite Document*). With these materials he compares the information which we have already had from Philo and Josephus concerning the Essenes. Space does not permit a discussion of this highly interesting material but no student of the Bible, be it the Old or New Testament, will want to miss reading the account. Perhaps it should be said that Professor Dupont-Sommer is a proponent of some advanced views concerning the Dead Sea scrolls and the light which they throw upon the beginnings of Christianity. His position in this regard is briefly presented in the chapter entitled, "The Community of the Convenant and the Origins of Christianity."

In conclusion we may say that this book is a significant contribution to our growing knowledge of the Essenes and their relation to primitive Christianity. It should be read by all who are seeking to keep abreast with studies in this area.

Kermit Schoonover.

THE DEAD SEA SCROLLS

By Millar Burrows. New York: The Viking Press, Inc., 1955. 435 *pages.* $6.50.

Title and authorship ensure that this is a very important book, both for the Biblical scholar—although modestly put forward as not intended for him—and for the general public. For interest in the amazing manuscript discoveries of recent years near the Dead Sea has become widespread; and Professor Burrows was Director of the American School of Oriental Research in Jerusalem when the Syrian Archbishop sent, innocently enquiring for someone who could give him an opinion on an old manuscript of his collection. Burrows was actually absent from Jerusalem at the time, on a visit to Iraq, so that it was Dr. John Trever who was first of Western scholars to see and work with the earliest finds of the now-famous Scrolls. But on his return Burrows directed the further developments, until matters assumed such bulk as to pass out of any single control. It is to be added, in view of the heated debate that has arisen about the dates of the scrolls, the character and identity of the sect revealed in them, and bearing on questions of both Old and New Testaments, that Burrows is an eminent scholar noted for his sound and cautious judgment.

The book traces the story from the finding of the first group of them in the now famous cave at Ain Feshka, probably in February or March, 1947, down almost to the present: the latest date in the account is March 29, 1955. In Part Two of the book Burrows discusses the age of the manuscripts. He follows two lines of evidence: that provided by archaeological facts and the form and style of the writing, and that which may be deduced from the language and from peculiarities of writing. Part Three advances the question with study of historical allusions in the documents and of relations with other Jewish literature of the time. Part Four gives seventy-two pages to "The Community of Qumran," now somewhat commonly identified with the Essenes, though Burrows with his characteristic caution prefers to say only that they were similar. Part Five appraises the importance of the Scrolls. Part Six enhances the worth of a volume, already very high, by providing translations of two of the important non-Biblical documents and of a third that was found sixty years ago but is now seen to belong here; there are also selections from two other documents of the Scrolls. A comprehensive bibliography of more than fifteen pages concludes the book. Enough has been said to indicate the high worth of Burrow's book. It is probably the most important discussion of this engrossing matter that has as yet appeared.

William A. Irwin.

THE GIFT OF POWER

By Lewis Joseph Sherrill. New York and Dallas: Macmillan, 1955. 200 *pp.* $3.00.

This volume sets forth a philosophy of religious education, centered clearly and distinctly within the theological framework of the historic Christian faith. Within such a position, education in its broadest sense is seen to be the "changes which take place in persons." Thus, for Dr. Sherrill, Christian education must be understood as "the attempt, ordinarily by members of the Christian community, to participate in and to guide the changes which take place in persons in their relationships with God, with the Church, with other persons, with the physical world, and with oneself." The ends sought in such an educational relation in the Christian fellowship include the desire for persons to be drawn into the kingdom of God, to attain to increasing self-understanding and self-knowledge with accompanying realization and fulfillment of their own potentialities as selves in community, and to sustain the relationships and responsibilities of life as children of God. It follows that possible means to these ends are "introducing persons to the Christian community, introducing them to the Bible and the Christian heritage, preparing the way for personal response to revelation, participating with them in purposeful action, and counseling with them during periods of crisis."

Within this basic structure of an educational philosophy, Dr. Sherrill sees the changes occurring within persons in dy-

namic Divine-human relationships that involve a two-way current of interaction, which he terms "eduction" (leading out) and "impartation" (giving forth). When the deepest and most spiritual level of communication between selves is reached, it assumes the character of genuine interpenetration of selves into one another. This is to be understood in terms of Christian agape, as love in its most holy sense.

In order to understand the nature of the deep-level transformations which take place in the self (*learning* in its deepest meaning), it is necessary for one to take adequate account of the human situation in terms of both man's *potentiality* and his *actuality.* This is the point at which Sherrill begins his exploration, drawing upon a wealth of insight gained through his own acquaintance with educational psychology (especially Gestalt psychology), depth psychology, and methods employed in the psychotherapeutic field of study. The human self is here seen in its existential situation of anxiety which arises from the tension between what it *really is* and what it *essentially is meant to be.* Revelation, as God's own Self-disclosure, comes to speak to the finite self in this predicament. Within the response to revelation, and the relationship thus established, lies the possibility for salvation as healing, bringing wholeness and freedom.

This encounter between God and man Dr. Sherrill finds taking place primarily within the Christian faith community, the Church of Jesus Christ. Here the Bible, understood as a witness to revelation, is integral to the life and faith of the community of believers, and is therefore a necessary source for Christian teaching. Its themes are a witness to God's movement toward man in his predicament. *Creation, lordship, vocation, judgment, redemption, recreation, providence,* and the *life of faith* are such themes, each of which is in correspondence with some human predicament. Thus, says Dr. Sherrill, our proper use of the Bible represents the "taking of living questions to the Bible, hoping to hear living answers." Thus the Bible and all other materials employed in Christian education are used primarily to prepare the way for the encounter with God. Special methods need not be developed for the use of the Bible, nor for the materials used in Christian teaching, if "the center of concern in all material and in all methods continues to be communication between selves." These simply serve to "facilitate the encounter between selves (both human and Divine) in two-way communication, and to clear the way for the continuing encounter with God." Within this encounter the human self learns of its right "to become that which we were created to be" and is empowered for this becoming.

My own involvement in the position taken by Dr. Sherrill makes it difficult for me to be as critical in my analysis of his philosophy as others may wish to be. I do believe, however, that his is a most timely statement in this day of transition, when Christian education is rediscovering its rootage in Christian theology, and is seeing its aims and purposes defined more clearly within the life and work of the ecumenical Church. Ministers and laymen alike will find this a most helpful over-view of the Church's responsibility for Christian teaching and the factors involved in discharging this responsibility. Charles H. Johnson.

TOWARD A MATURE FAITH

By Erwin R. Goodenough. New York: Prentice-Hall, 1955. 180 *pp.* $2.95.

"This little book is a report on a long spiritual search," begins the author, Professor of the History of Religion at Yale. Most of us are on such a search, but few of us are as articulate as Mr. Goodenough about where we've been and where we're heading. It began early for him and some of his best sections are the wry and affectionate remembrances of his nurturing in Methodist pietism. But the historian's questioning mind led him early and far from those simple certainties and he has come at length to a warm personal statement of faith which would remind one of the popular liberal credos of a few years back, except for the fact that Mr. Goodenough has gotten hold of Freud. Accepting the Freudian thesis that religious faith is a wish projection he argues that this need diminish neither its value nor its "truth." Any conceptual struc-

ture which tries to give order and meaning to life (science as well as religion is one) is such a projection into the unknown, and is born of man's stubborn refusal to believe that life is simply meaningless. But like the child recovering from his disturbing discovery that Santa Claus is a projection or symbol and moving on to possess in his emotions and ideals the creative meaning of that symbol, modern man can, because he must, repossess the creative power of his religious symbols even when he knows them to be only symbols.

"Depth psychology gives us our great imperative; we must cultivate our projections or dreams, and live by them, even while we admit to ourselves that they are projections. For we are lost without guidance, and much as we may be guided by the experience of the past and criticisms of the present, ultimately we have no guidance but our dreams. At the same time the new age demands that we critically scrutinize our projections, and never forget that that is what they are."

This is not the only way to use Freud to inform a religious position though Mr. Goodenough has stated his own position clearly and persuasively. What is missing to my ear, and hence my locating of him in the "liberal" tradition, is any attention to the "brokenness" of life, defeat, bondage, sin. If one holds that man needs release from bondage as much as he needs a guiding ideal, then one moves in a somewhat different theological direction, but one to which Freud can speak just as relevantly and powerfully as he does here.

Robert E. Elliott.

INTRODUCING HINDUISM

By Malcolm Pitt. New York: Friendship Press, 1955. 60 *pp.* $.60.

One of the interesting emergent aspects of our current religious atmosphere is an enthusiastic willingness to understand religions other than our own. The growing willingness to understand is a fact of our time; it is, moreover, a most significant and heartening fact, for it helps to render slightly less panicking the ominous realization that understanding, freed from unreasonable bigotry and prejudice, is the only means by which civilization can be saved from self-destruction. In this situation Malcolm Pitt's beautifully printed pamphlet will be a particularly valuable aid to the Christian who is willing to understand Hinduism. This is a study of the multiphase piety and spiritual resources of an ancient land now renewing itself. This is a description of perhaps the most perplexing setting within which Christianity is attempting to bear effective witness concerning the God who makes "all things new."

The booklet is so skillfully written that it is almost certain to be more valuable to the beginning student or casual reader than most other longer and more formal scholarly monographs on the same subject. The advanced student will not expect to find here new scholarly data; yet, this may be termed a scholarly work in the sense that sound scholarship underlies it. On the other hand, it must be described as essentially a popular work, not only for its brevity and freedom from technical jargon, but especially for its empathy. The remarkable degree to which this little book enables the reader to feel his way into Hinduism is the work's most important contribution. For after all, while the individual Christian may occasionally be attracted by the basic concepts of the non-Christian religions, he is perhaps more likely to be amused or repelled by them. It is only as he is able to feel, even momentarily, the indescribable inner dynamic and essential gripping force of these religions, that he recognizes their integrity as valid religions and cromprehends their real challenge to the Christian world mission.

H. Neill McFarland

THE GREAT MOTHER

An Analysis of the Archetype

By Erich Neumann. Bollingen Series XLVII. New York: Pantheon Books, Inc., 1955. *xliii* + 380 *pp.* $7.50.

From the "Venus" figurines of Stone Age fertility cults through the records of various matriarchal cultures to the Roman Catholic veneration of the Virgin Mary and the autonomy of the W. S. C. S., the evidence accumulates to point unerringly to the fact that mankind always has stood in religious

awe before the female component of existence. This present volume is an analysis of this evidence (excepting the autonomy of the W. S. C. S.) by a noted depth psychologist, Erich Neumaan, a pupil of C. G. Jung.

Briefly stated and greatly over-simplified, the thesis of the book is as follows: Within the "collective unconscious," that is, within the depths of the unconscious mind of every individual, there resides the archetypal image of the Great Mother, or the Great Feminine. This image is derived from the differentiation of the psychologically prior archetype of bisexual unity. It is composed predominantly of female attributes of both a positive and negative character, which foster further variations evolving into a cohesive archetypal group including the Great Mother, the Good Mother, and the Terrible Mother. This much is an "unconceptual" psychic reality that is projected into consciousness as symbolic figures in the world. Hence, such figures as Isis, Gorgon, Kali, and Mary are projections of the image of the Great Mother, each one representing the dominance of the Good Mother, the Terrible Mother, or a complex blending of the two. These primordial mysteries of the Feminine "stand at the beginning of human culture."

This book includes one hundred and eighty-five half-tone plates, plus numerous sketches, depicting supposed images of the Great Mother gathered from a bewildering variety and number of cultures. The major portion of the text is devoted to a brilliant and fascinating interpretation of this material from the standpoint of the book's thesis. This reviewer had the feeling as he read that there is something valid and profoundly important in this analysis, but he also felt that there was something amiss. Whatever its origins, the theme of the Great Mother is individually experienced and culturally manifested. Must we, or can we, explain such a theme solely by reference to unconceptualized images that reside in the "collective unconscious" of mankind and ignore the formative role of individual experience and cultural associations?

H. Neill McFarland.

FOOLS FOR CHRIST

By Jaroslav Pelikan. Philadelphia: Muhlenberg Press, 1955. *ix* + 172 *pp.* $3.00.

The idea which finds expression in *Fools for Christ* is a very interesting and important one and may well deserve more elaborate explication. It is that the Holy is not to be identified with the True, the Good, or the Beautiful, although from it there proceeds all that is True, Good, and Beautiful. The historic figures chosen to dramatize the violent splitting apart of the Holy from the True, the Good, the Beautiful, are respectively, Kierkegaard, Dostoevsky and Nietzsche. Without doubt no nineteenth century persons are more stimulating to mid-twentieth century thought than these three persons. The summaries of their points of view are brief and clear, and should prove useful to ministers who are concerned to relate the "Holy" with the "Values."

It is the scheme of the book to set forth in alternating chapters the "fool," or "Madman," who with devasting finality cut apart the Holy from the value in question, with persons who recognized essentially the validity of the separation, but who built out of the ruins of the inherited integration, a positive structure, in which the True, the Good and the Beautiful are not attempts to tame the Holy or to function as a substitute for it, but are derived from it. That is the chapter on Kierkegaard is followed by a study of Paul; the one on Dostoevsky by one on Luther and the one on Nietzsche by one on Bach.

This book may be highly recommended for use in an Adult Bible Class in which there is a concern for contemporary movements in theological thought. Mr. Pelikan is by tradition a Lutheran; he now holds the chair of Historical Theology in the Federated Theological Faculty of the University of Chicago.

Fred D. Gealy.

THE MESSIANIC IDEA OF ISRAEL

By Joseph Klausner. Translated by W. F. Stinespring. New York and Dallas: The Macmillan Company, 1955. *xv* + 543 *pages.* $7.50.

Biblical scholarship and the religious public in general are deeply indebted to

Professor Stinespring for thus completing his work on Klausner's great trilogy. The first of the series, *Jesus of Nazareth,* was translated by the late Professor Danby and appeared in 1925. Professor Stinespring has translated the second and third: *From Jesus to Paul,* published in 1943, and now the third and final volume that serves happily as a celebration of Professor Klausner's eightieth birthday on August 14, 1954. For this occasion it is peculiarly appropriate in that it expounds a theme that has run like a unifying thread through Klausner's entire career. For in early youth he was thrilled by "the greatness and loftiness of the Messianic idea, that original Hebrew idea which has influenced all humanity so much." He early began collecting material for a book, and in 1902 wrote his doctoral dissertation at Heidelberg on part of the immense topic. And so the book has grown through the years.

Klausner emphasizes that the Messianic idea was never static. Its changing forms he here traces historically, through the Old Testament, the Apocrypha and Pseudepigrapha, and onward through the rabbinic thinking that found culmination in the codification of the Mishnah about A. D. 200. It is a magnificant survey of Hebrew literature and thought on this particular speculation through, Klausner would say, more than two thousand years. The immensity of the scholarly problems entailed might well paralyze a lesser writer; the book is a monument to the immense erudition of its author. Often enough his position does not carry conviction—but what writer on Old Testament problems can escape disagreement? His use of Biblical criticism is mixed, and to some it will seem dubious. His results are far more conservative than is congenial to the majority of Old Testament scholars. A convenient illustration is his handling of Isa. 2:2-4. After a sketch of critical discussion of the passage, in particular of its duplication in Micah 4:1-3, he says, "But it seems to me there is no basis for all these conjectures. Every word in this prophecy agrees perfectly with the spirit of most of the prophecies in Isaiah (minor contradictions must inevitably be found in the words of every prophet in general, and in particular in the words of a prophet like Isaiah, who prophesied during a long period of about forty years." By such a method he accepts practically everything in Isa. 1-39. Strangely then he agrees that there was a "Second Isaiah" during the later years of the exile, from whom we have chapters 40-66; the mention of Cyrus demonstrates this, but also, "The content, style, and purpose of his prophecies confirms us in this opinion." We can only comment that it is a "confirmation" which is completely "contradictory" to his reasoning relative to "first" Isaiah. Scholars have been fully conscious of the possibilities of development in a prophet's thinking and expression through forty years, but they have properly avoided the chaos of method which Klausner's thinking would place them.

Yet all this is incidental. The massiveness and majesty of Klausner's presentation silences objections. One is caught up in his enthusiasm for a profound religious conviction, and carried along with the depth of his insights relative to passage after passage. It is a great work notwithstanding the hosts of points where one might wish to demur. Not least of its merits is that now we possess a definitive statement of the messianic expectation in its historical development—even if not in strict chronological sequence.

Many readers will find specially valuable the appendix of thirteen pages in which Klausner summarizes Jewish and Christian thought of the Messiah. In brief it is this. Over against the Christian thought of a divine Messiah whose kingdom is not of this world and through whom all the world will be redeemed to righteousness, the Jewish expectation is thoroughly mundane: the Messiah is an unusually gifted man, through whom God will bring about the political deliverance of Israel and the re-establishment of its independence in peace, material prosperity, and faithfulness. Then through the instrumentality of this Jewish state the gentile world will likewise be redeemed: "all peoples will be converted to Judaism." Klausner is more than an exegete; he is an exponent. He writes of all this with conviction and enthusiasm.

William A. Irwin.

FROM FAITH TO FAITH

By B. Davie Napier. New York: Harper and Brothers, 1955. 123 *pp.* $3.00.

In this small volume Dr. Napier, assistant professor of Old Testament at Yale, presents five essays in which he discusses, in a pleasant and relatively non-technical manner, certain portions of Old Testament scripture in the light of present-day scholarship. The introduction states that these essays are "not intended as a substitute for, an introduction to, a history of, a commentary upon or a theology of the Old Testment." Rather the purpose of the book is "an effort to interpret certain fundamental aspects of the faith of Israel as they appear in common in varied types of her literature." These fundamental aspects of Hebrew faith are stated in six central themes; (1) faith in creation, (2) a doctrine of human sinfulness, (3) belief in divine judgement, (4) the dogma of the covenant, (5) the theme of redemption and (6) the theme of consummation or last things. Without laboring these points or using them as the outline of the book Dr. Napier seeks to weave them into his discussion of Biblical material as a means of demonstrating that "the Old Testament conveys the impression of coherent unity."

The book consists of five chapters each dealing with a selected phase of the Old Testament: (1) the first chapters of Genesis, (2) some patriarchal stories, (3) Saul and David, (4) sections of Isaiah and (5) the legal codes. Within the limited space at his disposal Dr. Napier discusses this scriptural material in a straight-forward manner, allowing the information and interpretations afforded by modern scholarship to fall naturally into the account.

The brevity and summary nature of the book will, of course, present certain difficulties. The advanced scholar will find it pleasant but will discover little that is new to him. On the other hand, the layman or beginning student, to whom these direct and readable chapters will appeal, may fail to appreciate certain conclusions and interpretations due to the lack of materials and arguments upon which these views are based. Such is the danger which confronts all who attempt to write pleasant little books in survey of a vast area of scholorship. All in all, I would say that Dr. Napier has come off rather better than the average in this regard. His scholarship is reliable, his style attractive, and his chapter arrangement good.

Kermit Schoonover.

COINS OF BIBLE DAYS

By Florence Aiken Banks. New York and Dallas: The Macmillan Company, 1955. 178 *pp.* $4.50.

This book is an example of what the amateur can do with a good hobby. The author has been a public school teacher in Oregon and California and at the same time has been keenly interested in the Bible and artifacts which illustrate Bible stories. In this volume she gives evidence of possessing a large collection of coins as well as a commendable knowledge of them, especially their relation to money mentioned in the Old and New Testaments. It is just here that her book is to be recommended to Bible students. The reader will enjoy her enthusiasm in finding the various coins which are mentioned in the Scriptures. He may share her excitement as he sees the picture, if he cannot hold in his hand the coin about which Jesus said, "Whose likeness and inscription is this?" He can guess with her which of the small coins may have been the widow's mite. Such an exercise is a valuable aid in making the Bible come alive and helping our minds to jump across the centuries to recapture some of the vividness of the Biblical narratives. The value of the book is enhanced by containing some 190 actual-size photographs of coins, all carefully labelled. Mrs. Banks is to be commended for the way in which she has so diligently pursued this fascinating phase of the Bible study and for the capable way in which she has presented it to us in this book. Though claiming to be no scholar she has performed a scholarly piece of work and one which will be appreciated by all readers of the Bible.

Kermit Schoonover.

STUDIES IN THE BOOK OF LAMENTATIONS

By Norman K. Gottwald. Chicago: Alec Allenson, Inc., 1954. 122 *pages.* $1.25.

This is No. 14 in the Allenson "Studies in Biblical Theology." It is, then, not a critical study. Instead the author deplores the absorption of former students of the book in questions of unity and date, to the neglect of deeper issues. He dismisses such questions with the brief statement of his belief that four of the poems of the Book are from one author, and the fifth may be also and that the author wrote in the exilic period. It is an emphasis to be welcomed, and a view that is almost certainly right, in part; and *may* be, in the main. For these questions Gottwald substitutes others of his own. He has a chapter on the acrostic form of the first four poems, and another on the literary type. They are interesting and valuable discussions. But in the end one has the feeling that the great ancient poet was not so consciously mechanical in his shift from form to form as Gottwald is in danger of implying; it is clear that he chose a form suitable to his mood, then forgot rules and limitations in his emotional abandon. A more satisfying appraisal of the literary style is given in a different context. "By a series of backward and forward movements, the author has truly suited the expression to the fluctuations of grief and guilt. The agitated train of thought flows from the agitated spirit of the sufferer. . . The poet does not linger sentimentally over the scenes of horror he describes. He passes quickly from vista to vista and from thought to thought. The acrostic, combined with the clipped *Qinah* meter, has left the impression of deep feeling that is disciplined and restrained." Gottwald believes that the alphabetic acrostic form was chosen to indicate completeness of expression. It is not very convincing; the supporting evidence is all late. Even on the basis of the interesting suggestion that these poems may be the first of biblical acrostics, it is better to regard the device as merely artistic, taking somewhat the place that rhyme has in much of western poetry. It would be interesting if we could call in an ancient Hebrew scholar to tell us ponderously how and why *we* have used this form.

Gottwald's "theological" approach to the book stems from the shattering effects of the exile upon Judah's religious self-satisfaction and confidence, compelling a deeper understanding than the so-called Deuteronomic doctrine of reward and punishment. The Book of Lamentations, then, as the voice of a loyal, devout, and thoughtful Jew living in the exilic period is of great importance as a "theological" document—some might prefer to say, as expressing a great moment in Judah's religious development. And this new insight Gottwald treats under the heads of "The Theology of Doom" and "The Theology of Hope."

It is an excellent book, a valuable contribution to our literature on Lamentations. But the "theology" is less epochal than Gottwald would make it. At its deepest and best it is only what Habakkuk had learned in his wrestle with the fact of Chaldean brutality and seeming divine indifference. It will be recalled that a generation or more before any of Lamentations was written, and in the midst of the terrifying menace that was to sweep his nation into extinction, his faith had risen to the realization that human chaos is subject to the purposes of God, that these move on irresistibly to fulfillment, and while they mature, "the just shall live by his faith." But indeed this was already an old conviction in Judah. A century before, Isaiah had formulated it in the stress of Assyrian aggression. Nor was he first; for the doctrine permeates practically all pre-exilic prophecy, although not infrequently it is no more than an implicit undertone.

However, Gottwald's discussion is not negligible. We are in his debt for drawing our attention to a vivid exposition of this theme that was steadily becoming a basic conviction of Jewish faith.

William A. Irwin.

THE FLOOD AND NOAH'S ARK

By Andre' Parrot. Studies in Biblical Archeology No. 1 *New York: The Philosophical Library.* 1955. 76 *pages.* $2.75.

Andre' Parrot is the foremost rank of

present-day Biblical archaeologists. Notably his work through many years at the site of ancient Mari on the middle Euphrates is one of the great episodes of the total of Near Eastern archaeology. In this little volume, translated from the second French edition, he surveys in brief and readable fashion all that is known about the Flood, and adds with some humor an account of recent efforts to find the ark on one of the Armenian mountains. The historic sources are certain documents in the cuneiform (wedge-shape) writing of Babylonia and Assyria, the account in Genesis, and archeological findings. These are handled with fairness and balance such as we naturally expect of Parrot. He comes to the eminently sound conclusion that the original record is in the cuneiform documents, and that the Biblical story was adapted from it. It deals with an actual historic event which took place sometime in the fourth millenium B. C. However, it was a local disaster; he gives a sketch map of places mentioned in the records. His handling of the archaeological evidence likewise manifests the competence and sane judgment that should characterise so great an archeologist. He is properly skeptical—with some mild amusement —of the excessive claims put forward by the excavators of the ancient sites of Ur and Kish. He fails however to point out that the thickness of the deposit of silt found at Ur (from 3.70 to 2.70 meters) and the wide difference of the cultures above and below it make the whole identification grotesque. In the end he concludes that the sedimentary strata found evidence of "more or less violent overflowings of either one or both Mesopotamian rivers." But these are not contemporary; there were several such inundations, one of which may have been *the* Flood.

He includes a number of relevant illustrations and diagrams, as well as translations of the various accounts of the Flood. Altogether the little book is of worth far beyond its meager bulk. For anyone who wishes to know what can and should be believed about the occurrence of the Flood, here it is.

William A. Irwin.

THE TOWER OF BABEL

By Andre' Parrot. New York: Philosophical Library, 1955. 75 *pp.* $2.75

This is the second in Parrot's series, "Studies in Biblical Archaeology," and, like *The Flood,* is marked by great scholarly knowledge and sane interpretation. He affirms the high accuracy of the Biblical story; but presently it becomes apparent that what he means is that it reflects an intimate knowldege of Mesopotamian conditions, where temple towers were common. It has been known for many years that these *ziggurats* are the original of the famed "tower of Babel." Parrot's contribution consists in his discussion of them and their significance, then by consequence the meaning of the story in Genesis 11.

He tells that he once undertook to list the ziggurats known through archeological research, and arrived at a total of thirty-three to which he now would add the one he discoverd at ancient Mari in 1952. But this total cannot be final; he is certain that many others existed. With photographs of ruined ziggurats remaining to our day, with reproductions of ancient pictures, and with translations and discussion of ancient documents, he undertakes to make clear the nature and function of these structures. Rising in some cases to a height of more than two hundred feet from an immense base four or five hundred yards on the side, they must have been, indeed, a most impressive feature of Mesopotamian religious architecture. They went up in receding stages ideally seven, though not more than five are really known. Access was secured by a three-fold stairway; also, it would appear by an encircling ramp. On the top, far up in the clear air that must have been a great relief, for the fortunate few, from the humid, insect-infested atmosphere of the plain, there stood the temple, so it is believed. There the most intimate rites for the god were carried on, although the temple on the ground close to the base of the ziggurat, was larger. Through it the god passed in his descent to concern himself with mundane affairs; and there his worshippers came for the ritual or for more commonplace matters.

Parrot's final chapter on the significance of the Tower is interesting. He claims that it was not a mark of man's rebellion against God, but was instead a symbol of his hands outstretched to heaven in supplication..

William A. Irwin.

THE NEW BEING

By Paul Tillich. New York: Charles Scribner's Sons, 1955. 179 *pp.* $2.75.

However much anyone may struggle to get the ore out of the deeper mines of Tillich's heavier books, his chapel talks and sermons are nuggets of refined gold to be had for the taking. Here are brief expositions of interesting, suggestive and profound passages of Scripture, some of which represent expository preaching in its best form. No one can afford to miss reading the sermons on "To Whom Much is Forgiven," "The New Being," and the two on healing. This is real homiletical food which should first be eaten and thoroughly digested by the minister so that he in turn may be able to produce equally richly for his people.

One may also learn here that a sermon doesn't have to be long to be memorable. Remember that one about jewels coming in small packages?

Fred D. Gealy

BEYOND DESPAIR

By G. Ray Jordan. New York and Dallas: The Macmillan Company, 1955. 166 *pp.* $2.50.

This book of eighteen popular sermons has as its aim that of directing people who are not satisfied with their lives to "The Way which leads not only *beyond despair,* but to radiant joy and abiding peace." Illustrations from classical and current literature and history are used voluminously. Some of the ideas raise interesting theological questions, and some of the language is puzzling in its implications. For example: "God is greater and finer than are we. That is what makes Him God!" And, "Any person who is ever to move beyond despair must not merely think clearly, he must think divinely of God. So, too, we must think of Christ magnificently." Perhaps the title for a later book might be "Beyond Confusion."

Joseph D. Quillian, Jr.

HINGES OF DESTINY

By Ralph W. Loew. Philadelphia: Muhlenberg Press, 1955. 173 *pp.* $2.75.

The descriptive phrase on the jacket of this book of sermons is fair to it—"aid to decisions in daily life." The sermons are popular, are filled with references to contemporary literature and illustrative personal observations, but are undistinguished by depth of thought or by excellence of structure, language, or style. The best sermon of the seventeen is the title sermon.

Joseph D. Quillian, Jr.

SUMMER STUDY, 1956

Professor John Dillenberger, of the Harvard Divinity School and co-author of *Protestant Christianity,* will offer a course on "Issues in Protestant Thought" in the three-week period of 1956 Summer School, June 26 to July 13. Since this course is being arranged primarily for ministers in service, Perkins School of Theology hopes that a large number of our ministers will take advantage of the presence of this important Christian scholar in our area.

For details concerning this course and others to be offered, write to Professor Fred D. Gealy, Director of the Summer Session, Perkins School of Theology, Southern Methodist University, Dallas 5, Texas.